The Christian Century PULPIT

A Periodical of Contemporary Preaching

CHARLES CLAYTON MORRISON, *Editor*

VOLUME VIII CHICAGO, DECEMBER, 1937 NUMBER 12

In This Issue

ROBERT E. SPEER
"The Meaning of Christ in Human Experience"

FERDINAND M. ISSERMAN
"A Jewish View of Jesus"

W. TALIAFERRO THOMPSON
"Humanity's Quest"

ROGER EDDY TREAT
"The Significance of Christmas"

FRANK FITT
"Glorifying and Praising"

BERNARD C. CLAUSEN
"Our Daily Bread"

THEODORE K. VOGLER
"Conversation at Midnight"

HOWARD J. CONN
"A Pastoral Prayer"

PREACHER PROBLEMS

GEORGE LAWRENCE PARKER
"Shall Sermons Be Abolished?"

The Meaning of Christ In Human Experience

BY ROBERT E. SPEER

FOR the meaning of Christ in human experience, one turns, as I think we all inevitably and rightly turn, to consider the meaning of Christ in the experience of his first disciples, as they entered at the very beginning of Christian history into the full freshness of the meaning of Christ in human life.

In John's account of the call of the first disciples, in the first chapter of his Gospel, he makes very clear the impression that Jesus made upon him and how he first entered into their experience. When Andrew and John met him that day, turning from John the Baptist to follow Jesus, their intercourse with Jesus convinced them, as Andrew put it to his brother Simon, that that very day they had found in Jesus "the Messiah, which is, being interpreted, the Christ." And when the next day Philip went to Nathanael, to share with Nathanael the impression just made upon him, he spoke in the same terms. "Nathanael," said he, "we have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph."

It is very interesting, as one watches these men in the years that immediately follow, to see the two things that happen. In the first place, their conception of the Messiah was fundamentally changed. That term took on a new and vastly different meaning from what it had for them on that first day when they recognized Jesus. And many new words came into use that reached far beyond what the term Messiah had meant to them and that expanded vastly the meaning of Jesus Christ in their own human experience. One sees this in Simon Peter, who had not gone very far before Jesus Christ was a great deal more to him than the Messiah whom he recognized when Andrew introduced him to him. At Caesarea Philippi, he rose to the larger view: "Thou art the Christ, the Son of the living God."

And one needs only to turn to the Epistle which

25 Cents a Copy Entered as second-class matter October 14, 1929, at Post Office at Chicago, Ill., under the act of March 3, 1879. Published monthly by The Christian Century Press, 440 S. Dearborn St., Chicago, Ill Two Dollars a Year

came far on in Simon's life to see how rich the thought of Jesus Christ had become then in his experience. He was his Redeemer who had redeemed him, not with silver and gold, from the vain conversations of the fathers handed down by tradition, but with the precious blood of Christ as a lamb without blemish and without spot. He was his chief Shepherd and he was following as one in his intimate company until he should be manifested with unfading glory.

One sees how vastly more Jesus became to John than he was that first day when John and Andrew had talked to him in the country near the Sea of Galilee. It was not long before he was speaking of Jesus with a vast wealth of titles. He exhausted words in remembering what Jesus had said and in describing what Jesus was to him, the good shepherd, the true vine, the light of the world, the Word that was in the beginning with God and that was God, the glory as of the only begotten of the Father, full of grace and truth. And how richly the thought of John unfolded is shown as one turns to his Epistles to see what he was thinking then of Jesus in his own experience—the advocate with the Father, the propitiation for our sins, and not for ours only but also for the sin of the whole world.

JESUS AND MODERN CHRISTIANS

And how richly it opened out to this man Philip, who came later to think of Jesus in far larger terms than when he spoke to Nathanael the day he found him under the fig tree. It was he who drew out from Jesus on the last evening, in more explicit language than Jesus had used before, the thought of Jesus as the revelation of the Father. "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father."

It is a wonderful study, and a study that is a summons to our own personal experience of Christ, to turn back to the New Testament and to observe what Jesus Christ was in the experience of those first disciples. He was nothing to them that he ought not to be today to us. Looking on them, men and women, just like ourselves, we say: "Well, how richly they did know Jesus Christ! We may know him just as richly as they knew him. All that he was to them, to Philip and Andrew and John and Mary and all the rest of the company, he may be and he must be to us today."

And indeed, he is all this now to those who follow in the footsteps of those missionaries of nineteen hundred years ago. We include in our candidate blanks for young men and women who want to go as missionaries the question as to what Jesus means to them in their life and experience. There is another and different place where they are asked to state in theological terms what they think about Jesus Christ. Here are some typical answers from candidates of this past year:

From a theological seminary graduate: "He is my Savior from sin, my way of life, my power to live victoriously, my personal friend, and my hope of life everlasting. Jesus Christ is for me absolute truth, the revelation of God, and the central fact in the universe."

From a student of education: "First of all, Jesus is my Master. He is my best Friend to whom I confide all—in joy and in sorrow. I am a part of his plan fo the universe. I must do what I think he has fitted m to do."

From a doctor: "Jesus, to me, is the greatest perso ality and the greatest example of high attainment tha we have known. In reading his word, and in communio with him in prayer, we may, and should, receive guidanc during every day in our lives."

From a plant pathologist: "Jesus Christ to me mean the ideal teacher and interpreter of God, one whom may follow with confidence."

From a short term teacher: "During the past fiv years Jesus has been a steadily strengthening force i my life. College has opened many currents of thoug to me. I have tried to evaluate each of them rightly an have turned always back to Christ as the truth of life.

From a woman educator: "Jesus Christ is to me th Son of God, who was born of the Virgin Mary. He wa tempted in many ways but was yet without sin. H loved me so much that he willingly died on the cros that he might save me. Therefore he is my friend, savio redeemer."

From a nurse: "He is my Savior and daily guide, m great counselor. Without him it would be impossibl to live and face the many trials and temptations of thi world. He is my strength and my redeemer. The con stant fellowship with my Savior helps me to live worth of him."

From a woman evangelist: "Jesus is my Savior. H makes it possible for me to love God, to pray and to hav work to do. Sometimes I can feel his presence, especiall in times of danger or crisis. He is a friend and com panion and real to me, a comfort when I am homesick and strength when I'm tired or afraid of a task."

Here is a company of young men and women, very few of them with technical theological training, very much like that first company of young men and women who gathered around Jesus in Galilee nineteen hundred years ago, and here, in this modern century, Jesus is to them in their actual daily experience just what he was to that little company of men and women at the beginning.

WHAT WAS JESUS TO PAUL?

I like to set in between this company of the first disciples and these men and women, whom we know as our friends today, the glorious experience of one who apparently did not know Jesus in the flesh, but who came into his service later and to whom Jesus meant as much as he has ever meant in any human experience in the whole history of the Christian church.

There may be a difference of opinion as to how intimate St. Paul's knowledge was of the earthly life of Jesus. We are told that perhaps his statement that, had he known Christ in the flesh, he was determined to know him so no more, might indicate that Paul had known Jesus in his earthly life, but there is enough other evidence to make us quite sure Paul was very much like ourselves. He came into the experience of Christ, not as one who had been acquainted with him on earth, who had companioned with him from the beginning, and who had been there on the actual day of the crucifixion,

and who was there on that morning of the resurrection, but through a different experience. He was rather in the place in which we find ourselves.

What was Jesus Christ to Paul? Well, if anybody can think of anything that Christ can be in human experience that he was not to St. Paul, I cannot imagine what that would be. If one reads the Epistles, he will find that at last St. Paul had found one who was all the universe to him.

I have been living the last year with one of the saintliest characters that ever moved on earth. I mean George Bowen, who for forty years walked the streets of Bombay. It was his ambition that men and women should come to see someone walking the streets of Bombay, who was reproducing as nearly as any human being could the earthly life of Jesus Christ. His great desire was that all he loved and all who loved him might have in their whole experience what Paul had in his, the fullness of the life and love of Christ. Christ lived and loved and wrought in the experience of St. Paul. "For me to live," said he, "is Christ." "Christ is my life."

ROBERT E. SPEER

There are no words outside of the Bible that I more often say to myself or quote to others than the first and last stanzas of that glorious poem of Frederick W. Myers on Paul's experience of Christ, which is a working out, in our own language and in the forms of our modern life, of all that Jesus Christ was in the actual experience of St. Paul.

Christ, I am Christ's and let the name suffice you;
Aye, for me, too, He surely hath sufficed.
Lo, with no winning words would I entice you,
Paul had no honor and no friend but Christ.

Yea, through life, death, through sorrow and through sinning,
Christ shall suffice me, for He hath sufficed;
Christ is the end, for Christ was the beginning,
Christ the beginning, for the end is Christ.

We ask what does Jesus Christ mean to us. This is what Christ ought to mean to every one of us, and it is the despair of every Christian life that it falls short of his. We should have our whole lives absorbed into Christ as Paul's was. We should bring every thought of ours, as St. Paul bade his friends to do, into obedience to the mind of Christ. Will you test this this instant? Is the thought that is in the mind of each of us just now held in obedience to the mind of Jesus?

JESUS IS OUR SAVIOR

I am going to pick out only three of the things which Jesus Christ was to the early disciples and which he ought to be to us today and which seem to me to stand in the foreground. Jesus Christ is my Savior and my Savior all the way, not once a long time ago, when I first openly avowed my discipleship, not after some great struggle, but every day and every way. I think we need Jesus Christ as our Savior today as much as we ever needed him in our Christian lives, every moment of the way. The older I grow the more in sympathy I find myself with one of the last letters that Dr. Ellinwood ever wrote. He was one of the humblest and purest men in our church. He was a pioneer in the field of comparative religion in this country; he was professor of philosophy in the University of New York. In one of the last letters he wrote, he said as he looked back over the seventy or eighty years of his life that if he had any hope at all it rested on foundations entirely outside himself. He was going down to his grave resting on one thing and one thing alone—that Christ had died for him and that he trusted his soul eternally to his vicarious redemption.

It is enough for me, too, to say that I believe every word in the New Testament with regard to the earthly life, and death, and resurrection of our Lord Jesus Christ and the meaning of Jesus Christ in human life. He died for me. That is all that needs to be said, "He died for me." As George Bowen used to point out, there are many illustrations by which we try to apprehend the nature and meaning of the atonement. Atonement means all that the illustrations put together signify, but no language of ours can wholly comprehend or define or set limits to the love of God revealed in the life, death and resurrection of our Lord Jesus Christ. It is better far to fall back on the simple declarations of the New Testament and be satisfied with them. Jesus Christ is our only Savior and Redeemer, and he is our only hope. "Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him."
Our hymns are our best theology:

Jesus paid it all,
All to Him I owe;
Sin had left a crimson stain,
He washed it white as snow.

. . . . .

My hope is built on nothing less
Than Jesus' blood and righteousness.

Now this is what Jesus is in the Christian experience. At our peril you and I will get away from that as always fundamental, and as always dominant and controlling in our thought of Christ and of Christ in our own lives.

JESUS AS INTERPRETER OF THE FATHER

Jesus Christ is our Savior. He is the revelation of God, but I think that we ought to go a step farther into this field with him. As a matter of fact, Jesus had very little to say about God. He very seldom used the word God. That word occurs only half a dozen times in the Sermon on the Mount and I think you will be surprised if you go through the Gospels to see how seldom Jesus used the word. He interpreted God as Father. He came right down to our human life and spoke always of God as his Father and our Father. There is no record of his ever having directly addressed God by any other term than the term "Father"—"my Father," "Holy Father," "Righteous Father"— and one likes to think that in those times when he was alone he even said, "My dear Father." The only possible exception is the word he spoke on the cross, which is, of course, a quotation from the Psalms. "My God, why hast thou forsaken me?" With that exception there is no record of Jesus having spoken to God otherwise than as "Father." And he taught his disciples to do the same. "When you pray say, 'Our Father.' "

Now, we never get to the bottom of this. It is interesting to see how all of these disciples who met him at the beginning were led on into this great thought before Jesus got through with them. In the sixteenth chapter of John's Gospel, he is telling the disciples what is in store for them. "They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service. And those things will they do unto you, because they have not known the Father, nor me." Now we have not yet learned this lesson; Jesus Christ as the revelation of God is not yet fully in our human experience. He meant that we are to find in him the nature, character and relationship of God. As a matter of fact there is no guarantee of moral righteousness except in the apprehension of the Father character of God revealed in Jesus Christ. Our conscience is not trustworthy. Conscience leads many people astray. The Bible tells us we are not to believe our conscience. It tells us to believe Christ. Again and again, Christ will rebuke our conscience and tell us to turn and think. Human life is not to be controlled by our conscience. The murderers of the disciples were deeply conscientious. Human life is to be controlled by the revelation of the Father character of God in Christ. It is this thought of Christ about God that one lives by.

WHEN TRAGEDY COMES

And it is the only interpretation of the tragedies of life. What are you going to do about it when tragedies come, as they inevitably do, sooner or later, in every human home? What are you going to do? You have to make your choice, as Dr. Babcock used to say, between Father and fate. Those are the only choices. Our Lord said, "You are in the hands of your Father." Even then that doesn't explain the mystery or throw the light that we long for on the origin of evil. But this is all we get and all we are going to get this side of the great unveiling. We interpret the tragedies of life in the terms that Jesus Christ revealed as to the Father's will and the Father's wisdom and the love of God.

This thought of Jesus about God inspires our own standards and ideals. All through the New Testament, we are confronted with forgiveness and the meaning of forgiveness and are bidden to forgive limitlessly. Why? Because the Father forgives; if the Father forgives us, we ought to forgive one another. And it is the Father revelation of God which makes obedience rational. Why should I obey unless I have the thought of God that Jesus Christ had? And he was the thought of God of which he spoke; otherwise nobody could have learned it from him. And it makes prayer a rational reality.

JESUS, LORD AND MASTER

Jesus Christ is my Savior. He is to me the thought of the Father nature of God, in which he himself lived, and he is, last of all, among many things, thank God, that he may be to each of us, my Lord and Master. That means that Jesus Christ is the actual example that you and I are to follow. How full the New Testament is of this!

You find it in the first Epistle of John: "He that saith he abideth in him, ought himself also so to walk, even as he walked." It is in Peter's Epistles: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." "Be ye followers of me," said St. Paul, "even as I also am of Christ." Now, it was because the early Christians really and honestly did make Christ an example in their human experience that they conquered. The early church prevailed because, to modify Glover's words, it out-thought, it out-lived, it out-loved, and it out-died the secular world around it.

And since Jesus Christ is our Master, that means he is Lord. Our English language impoverishes the gospel in many places because we have not English words fully equivalent to some of the glorious words of the New Testament in the original. This word Lord is one. The Latin has a better word, *"Dominus."* Jesus Christ is Lord in the sense that he is to dominate us. We have no verb we can use adequately with our noun "Lord," but Jesus Christ is Lord in the sense that you and I are to be in accord entirely with his will; his will and our will are to be as one will. What he says, we are to do.

And, last of all, the phrase "Lord and Master" in the New Testament has still another significance. Those of you who have kept up your Greek, if you will take the Greek concordance of the New Testament and look up the Greek words that are translated "Master" in English will find half a dozen of them and they culminate in *"Despotes."* It is used three times in the New Testament in reference to Jesus, by Jude and Simon Peter and Paul. It is translated into English each time by the word Lord or Master. The word does not carry any idea of despotism or tyranny, but it carries with it absolute ownership, and Jesus Christ to the early Christians was just that—their owner and Lord. He was their Despotes, the one who absolutely owned them, their sovereign. The nearest English equivalent, perhaps, is Emperor. He was their Emperor.

Many years ago there was a church in Mercer Street, New York City, known as "The Church of the Strangers." It was a quiet pocket of a street between Broadway and University Place just north of Waverly Place near Washington Square. I lived near by, and one Sunday evening I went in to hear Dr. Charles F. Deems preach. He was a dear old man whose work was done. A green baise curtain hung across the church and the small company who were there sat in the few pews in front of the curtain. I remember of the sermon only an illustration. It was of a French soldier in the Napoleonic wars. He had been shot in the breast and the surgeons were operating on the field. Those were the days before anesthetics, and the wounded man looked up at the surgeons as they cut in to find the bullet. As the cardiac region was opened up and the man felt the cool air around his heart, as the knife cut closer in, he said haltingly: "Surgeon, if you cut much further—you'll touch—the Emperor." He had him in his heart.

If this poor earthly emperor, how much more the Emperor that bought us! He must be in our hearts, and we will go out into a new era of service and of achievement in this church of ours if we go from this gathering this morning with Jesus Christ meaning to us, in our own lives, what he meant in the beginning, what he would like to mean to each one of us today.

A Jewish View of Jesus

By Ferdinand M. Isserman

PERHAPS my subject today would have been more accurately expressed if I had entitled it "A Jew's View of Jesus" or "A Rabbi's View of Jesus." Undoubtedly many Jews will agree with what I have to say, but in the entire world there is no Jewish body which has a right to speak with authority in the name of all Jews. Jews have no ecclesiastical capital. We know no hierarchy. We have no centralized authority to which all Jews must submit, and which alone can speak authoritatively on Jewish affairs. Authority for Jews lies in the traditions of the past and in the needs of the present. All Jews will agree that the belief in ethical monotheism is essential to Judaism. For such monotheism, Jews throughout the ages have made sacrifices. On other matters, however, there may be and there is disagreement amongst Jews. When I speak about Jesus, I speak on my own authority as the result of my own studies. Many will agree with me. When I speak of Jesus, I do not have in mind the Christ of Christianity, that is, the Christ of Christian theology, through faith in whom salvation is guaranteed for all mankind, and whose death was an atonement for all men. This is the Christ of Christian theology, and him I am not discussing this evening.

When I speak of Jesus, I have in mind the humble Galilean carpenter who was born a Jew, who died as a Jew, and who never abandoned Judaism. I refer to Jesus whose father, Joseph, and whose mother, Mary, were Jews. I refer to the Jesus who lived practically all of his life among Jews, all of whose friends were Jews. I refer to the Jesus who prayed in the synagogue, whose teachers were its rabbis, who observed Jewish customs and Jewish ceremonies, and who, when called upon to preach, preached to his own brethren, in the house of worship sacred to his brethren. Jesus lived his entire life as a Jew.

JESUS' RELIGION WAS JUDAISM

Not only did Jesus live as a Jew, but his religion was Judaism. The religion which he preached was Judaism. It was the religion which he learned, as every Jewish child has learned religion, from the lips of his dear ones at home and sitting at the feet of teachers in the schools, a feature of Jewish life. Jesus taught that God was a Father to humanity. Before him, a great prophet had taught: "Have we not one Father? Has not one God created us all?" Jesus taught that love was one of the attributes of God. Hosea's writings are permeated with that ideal. Hosea knew from his own intimate experiences that God loved humanity, and that love as well as justice was an attribute of God, that the doom of humanity predicted by Amos would be averted because God was merciful as well as just. The fundamental doctrine of Judaism has been the belief in one God, and the biblical verse "Hear O Israel, the Lord our God, the Lord is One" has been the favorite prayer of Jews throughout the ages. The Jewish child as it first learns to speak is taught to say in classic Hebrew that God is one, and therefore, that mankind is one. Martyrs at the stake, soldiers on the battlefield, the aged, with their last breath, have endeavored to proclaim their faith in the oneness of God.

How much Jesus was at one with these Jews is to be seen in the record of the Gospel of Mark. When he is approached and is asked the question, what is the first commandment? he answered, as would any son of the synagogue: "Hear O Israel, the Lord our God, the Lord is One." When Jesus taught that God is a God of all humanity, he again was giving emphasis to an old teaching of the synagogue, for the belief in monotheism means the belief in the existence of one God and of one humanity. And the prophet beautifully gave expression to this when he said "My house shall be a house of prayer for all peoples." The love of God, the unity of God, the universality of God—all these were foundation stones in the structure of the synagogue and were basic to Jewish life. From the Book of Exodus comes the following verse: "The Lord God is merciful and gracious, long suffering and abundant in goodness and ever true, keeping mercy for thousands, forgiving iniquity, transgression and sin." These verses are taken from the Old Testament. They contain the Old Testament view of God. They represent the last and final stages of the development of the God idea in ancient Israel.

JESUS' ETHICS LEARNED IN THE SYNAGOGUE

It is unjust and unfair to speak of the Jewish God as the god of vengeance, or the god of war, or the god of one nation. They represent stages in the religious evolution of ancient Israel. They were discarded and supplanted by the teachings of the prophets. When Jesus

lived, the teachings of the prophets had been accepted in ancient Israel. The prophetic idea of God was expressed most beautifully in the Book of Jonah. Jonah's God is interested in the people of Nineveh because he is the God of all humanity. Jonah's God loves the people of Nineveh and seeks their regeneration and not their destruction. Here we have the universal God of the prophets with his qualities of love and of justice. That God was the God of Jesus, and that God was and is the God of the synagogue.

Not only was the God of Jesus the God of Israel, but the ethics of Jesus has been the ethics of the synagogue. "It hath been told thee, O man, what is good and what the Lord doth require of thee, only to do justice, to love mercy and to walk humbly with thy God." Justice and mercy already in the days of Micah were considered far superior to the observance of ritual and of ceremony, and essential to the ethical life which came from the belief in God. When Jesus is asked for the first commandment, after repeating his belief in the oneness of God, he adds as the second, "Thou shalt love thy neighbor as thyself." Loving thy neighbor as thyself, likewise was a Jewish concept. The verse is first to be found in the Book of Leviticus, chapter nineteen. That is the verse that Jesus learned in his youth, and that is the verse that he taught in his manhood. He learned it from his rabbis as Jews of the past have learned it, and Jews of the present learn it from their rabbis.

THE GOLDEN RULE

Very frequently, the ethics of Jesus is summed up in the golden rule. The Talmud records the following story: There were two rabbis, Shammai and Hillel. Shammai was conservative and stern. Hillel was progressive and gentle. To Shammai came a heathen and asked him to teach him the whole law while standing upon one foot. Shammai resented his impudence and ordered him expelled from his presence. The same heathen came to Hillel, the gentle, and asked him to teach him Judaism while he stood on one foot, and Hillel replied: "Do not unto others what thou wouldst not have others do unto you." Thus, before Jesus, a rabbi stated the golden rule in the negative. Perhaps Jesus read of this in the literature of his day and was moved subsequently to rewrite it in the affirmative.

According to the Talmud, there are six hundred and thirteen commandments to be found in the revelation which God made to Moses at Sinai. These six hundred and thirteen commandments, representing the will of God, constituted the law which Jews endeavor to obey. One rabbi said these laws could be reduced to ten, the Ten Commandments. Another rabbi said they could be reduced to three, and he quoted Micah, "do justly, love mercy and walk humbly with God." Still another rabbi said they could be reduced to one, "Thou shalt love thy neighbor as thyself." Not only do we find this "loving thy neighbor as thyself" part of Jewish teaching, but in the Book of Proverbs we read: "If thine enemy be hungry, feed him; if he be thirsty, give him water to drink." This too, Jesus learned in the synagogue. Jesus is frequently called the prince, the apostle of peace. Was it not the prophet Isaiah who voiced the peace dream of humanity when he spoke of the time "when swords shall be beaten into plowshares and spears into pruning hooks, and men know war no more"?

ETHICS AND RITUAL

Jesus, it is said, preferred the ethical life to ritual observance. Was he not in that instance merely re-emphasizing what all the great prophets taught, and what Amos expressed in such vigorous, effective language: "I hate I despise your feasts. And I will take no delight in your solemn assemblies. Yea, though ye offer me burnt offerings, and your meal offerings, I will not accept them Neither will I regard the peace offerings of your fat beasts. Take thou away from me the noise of thy songs and let me not hear the melody of thy psalteries, but let justice well up as waters and righteousness like a mighty stream." This is the essence of prophetic religion, that ethical conduct is to be desired above ritual observance and righteous living above ceremonial practices. Or as Isaiah put it: "To what purpose is the multitude of your sacrifices unto me? Saith the Lord: I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hand, to trample my courts? Bring no more vain oblations; it is an offering of abomination unto me; new moon and sabbath, the holding of convocations —I cannot endure iniquity along with the solemn assembly. Your new moons and your appointed seasons my soul hateth; they are a burden unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear; your hands are full of blood. Wash you, make you clean, put away the evil of your doings from before mine eyes. Cease to do evil; learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow." (Isaiah 1:11-17)

This emphasis upon ethics as an essential of religion as transcending the value of ritual is the refrain of all prophetic teachings, and when Jesus taught similarly, he was merely carrying on the prophetic heritage of the synagogue.

THE LORD'S PRAYER IS JEWISH

And when Jesus prayed, he prayed the prayers, the psalms, the liturgies, the verses of the synagogue. It was a great Chicago rabbi, the late Emil G. Hirsch, who stated that "the Lord's Prayer is a collection of pearls taken from the jewel casket of the synagogue and strung together upon one thread." In that essay, Dr. Hirsch pointed out how in that essay every phrase of the Lord's Prayer has a counterpart in the prayers of the synagogue. For centuries and centuries, Jews, in their prayers, have referred to God as Father. Our Father, our King, repeats itself continuously in the majestic liturgy of the ancient synagogue. "Hallowed be Thy name" is the dominant phrase of the Kaddish prayer, the doxology which Jews recite in memory of the dead. Thy Kingdom come, the prayer for the establishment of God's kingdom, suffuses the worship in the synagogue. The belief in one God is said to be, by the rabbis, the oath of allegiance to the Kingdom of God. So do we find that the prayers of

Jesus were the prayers of his people, the prayers of his childhood, the prayers of the synagogue, the prayers of the Jews of history.

Even in his criticism of his people, Jesus was Jewish; for it has never been the function of a teacher to pander, to flatter. The function of the teacher is to elevate, to exalt, to instruct, if need be to reprove. The prophets of Israel who castigated the iniquity of their people, who heaped scorn upon them for their sinfulness, who pronounced their doom, who pointed out their frailties, were not the foes of their people, but their friends. Their chastisements were the chastisements of love. If the prophets had catered to popular whims, if they had been yes-men, if they had lauded the prevalent morality, they

FERDINAND M. ISSERMAN

could not have created a great religion. They would not have been the friends of their people. When Jesus criticized his people and pointed out their frailties, he was not dissociating himself from them anymore than the prophets of Israel were. Just as the prophets, so Jesus scolded his people. The prophets did not regard their people as angels. Neither did Jesus. The prophets did not cease believing in the faith of Israel because they found the people of Israel failing to live up to the noblest teachings of that faith. So in criticizing, in teaching his people, Jesus was following the pattern of his prophetic predecessors.

JEWISH INFLUENCE IN MODERN CIVILIZATION

Jesus too was Jewish in his influence upon humanity. What is his influence upon mankind today? Both moral and spiritual. Of course, there have been those in the past, and there are those in the present, who misunderstand Jesus, who are false to his message, who disseminate hatred and war and hostility in his name. Their vision is either blurred, or they are disloyal disciples. But the influence of Jesus on civilization has been spiritual and religious, and that has been the Jewish influence and the Jewish contribution to civilization. Two streams of thought made the modern world, the science of Greece and the ethics and religion of Judea. Synagogue, church and mosque are the result of the Jewish influence upon civilization. Christianity and Mohammedanism are children of the synagogue. The literature of the ancient Hebrews has become the sacred book for humanity. The prayers of the ancient Hebrews are the psalter through which mankind seeks God. The prophets of the ancient Hebrews are the moral and religious teachers of the modern world. The largest church in Christendom is St. Peter's in Rome, named after a Jew. The largest church in Great Britain is St. Paul's in London, named after a Jew. The Michelangelo murals in the Sistine chapel, where popes have gone for prayer, are scenes taken from the ancient history of the Jewish people.

As his people, so Jesus has had a moral influence on the story of civilization. Through his personality, through the influence emanating from him, the ethics, the teachings, the wisdom of ancient Israel have been translated into every known tongue, have been disseminated throughout the world. Impelled by the story of his life, moved by his example of noble living, his pupils have gone forth to carry the ethical and spiritual message of Israel into remote places, to strange people, at the cost of suffering, risking and losing limb and life gladly. Through these disciples of Jesus, the teachings of Israel have been spread among all the peoples of the world.

Every Jew must be grateful to Jesus. If it had not been for him, who knows what the fate of Jewish teaching might have been in the world? Who knows whether the synagogue alone would have impressed civilization? If it had not been for the church, the church inspired by the life of Jesus the Jew, the ethics, the wisdom, the god-idea of Israel might have remained the property of one people instead of an inspiration for all humanity.

JESUS A JEWISH MARTYR

Jesus did not only influence history in a Jewish way, but in dying as a martyr on the cross, he died a Jewish death. Martyrdom is not a novel experience in Israel. In scores of lands are to be found the bleached bones of Israel's sons who died as martyrs for the glory of God. Calvary for Jesus was for one day. For the Jew, it has been many centuries. The cross for Jesus was as wide as one beam. For the Jew, that beam has extended throughout the world.

Nor was Jesus put to death by Jews. He was put to death by Romans. He came to Jerusalem on the eve of the Passover festival, a festival of freedom, as all pious Jews came to Jerusalem. When he came, the Roman procurator, Pontius Pilate, known in Roman history as a cruel and brutal tyrant, was oppressing the Judeans with utmost severity. On the Passover, which was the Jewish fourth of July, when memories of freedom and of independence filled the suffering masses in Jerusalem, Pontius Pilate was exceedingly sensitive and nervous, fearing a revolt against his authority. The Jewish masses

hoped for a messiah who to them was to be a scion of the household of David, properly anointed as a member of the royal family, whose function was the function of all kings and all rulers, to liberate his people, to drive out the tyrants. When therefore the Jewish masses—who believed that Jesus had come to Jerusalem on the anniversary of their freedom from Egypt, to free them from the new pharaoh, Pontius Pilate—hailed him as king of the Jews, to Pontius Pilate that meant only one thing. Here was Jesus, hailed as king of the Jews, come to lead a revolution against Rome and to restore the royal family of David on the throne and to re-establish an independent Jewish state. Jesus was apprehended by Roman soldiers and convicted by a Roman procurator for the crime written upon the cross, which was only a crime in the eyes of Rome—"king of the Jews." Though he was nailed on the cross by Roman soldiers, he was taken from the cross by Jewish hands. And thus, dying as a martyr, Jesus died as a Jew.

JESUS' RELIGION UNITES JEWS AND CHRISTIANS

Jews and Christians today are still divided by the theological belief about Jesus, but they are united in the religion of Jesus, the religion of one God, the religion of love and justice, the religion of peace and brotherhood, the religion of spiritual values, the religion of noble prayer, the religion growing out of the teachings of the prophets and out of the poetry of the psalmists. That religion is the spiritual property and legacy of Jews and of Christians. That religion is summed up in an ethical and spiritual philosophy of life, and that religion is on the defensive in the modern world. It is repudiated by dictators, trampled upon by their oratory-intoxicated followers, dictators who prefer malice to mercy, hate to love, nationalism to universalism, war to peace, who attack not merely the synagogue and the children of the synagogue, but equally the church and the children of the church. Freedom and democracy are ethical corollaries of the belief in one God who created all men in his image. And those dictators of our day who scorn religious values sneer at the ideals of liberty and of democracy.

Church and synagogue cannot afford the luxury of quarreling. Let church and synagogue interpret the life of Jesus as they will, but unite in the religion of Jesus. Let church and synagogue marshall their forces to preserve for mankind and for civilization the spiritual values which Jesus learned in the synagogue, and which have been made luminous for many men through his personality. The religion of Jesus must unite Jews and Christians if church and synagogue are to survive the barbarian tide of the twentieth century.

It is true that for many centuries Jews did not say that Jesus was a Jew, that he lived as a Jew, that he died as a Jew, that his religion was the religion of the synagogue, that his ethics were the ethics of the prophets, that his influence was Jewish. They did not say that for two reasons: first, they had suffered so much in the name of Jesus that he had become for them a symbol of fear, and second, they could not have been free to discuss him. Only in a land of democracy and of freedom is that possible. Therein lies the beauty of America. That I can stand here today in a house of worship and speak before many Christians what I, as a Jew, feel about Jesus, is part of the grandeur of our country, and reflects the glories of twentieth century democracy. No longer seeing Jesus as a symbol of fear and of persecution, I see him as a son of the synagogue, articulating the spiritual message of the synagogue, a message not always lucidly understood by his disciples, but a message nevertheless which has transformed savages into civilized men and primitive people into modern nations.

As a Jew, I am proud of Jesus. When, on the twenty-fifth of December, the Christian world pauses to celebrate the birthday of a Jewish infant, when it turns to a manger in Bethlehem of Judea and relives the events in a first-century Jewish home, when the world with joy witnesses the arrival of a Jewish lad and by his birth is stirred to generosity and to kindness, to love and to peace, to mercy and to brotherhood, I shall be happy—happy because of the benevolent influence of Jesus the Jew over humanity. As the Christian world kneels before the manger in Bethlehem, it pays a tribute to the people who lived in Bethlehem, to the Jews who created Bethlehem and the religion and the ethics of Jesus, to the Jews from whose ranks came the gentle, lovable prophet, Jesus of Nazareth, who has become a titanic world figure.

Humanity's Quest

By W. Taliaferro Thompson

Matt. 2:1-12; John 12:20, 21.

ONE evening as I was sitting in my study preparing a talk for a seminary chapel service, the titles of two books climbed down from the shelves and seized the focus of my attention: *Jesus Christ and the Human Quest,* by Dr. Edwin Lewis of Drew Seminary; and *The Mystical Quest of Christ,* by Dr. R. F. Horton of England. Almost at once another title attached itself to these: *Classics of the Soul's Quest,* by Dr. R. E. Welsh of Canada. Immediately the emphatic word became *quest,* and I began to see through the eyes of men on both sides of the Atlantic, and north and south of the St. Lawrence, the vast restlessness of our world, the hungers and thirsts that will not let men be, but set them on the march, yearning, seeking.

I

The word quest naturally turned my thinking to the second chapter of Matthew. As I pondered it with a mind colored by *The Other Wise Man* and *Ben Hur* I seemed to see a man in Greece, another in India, a third in Egypt, and still a fourth in Persia—mind baffled, heart troubled by life's mysteries—rise up and set forth under the spell of a star, with high hope in his soul that at his journey's end he might find a solution for his torturing uneasiness. Those questers were the successors of multitudes who before their day had wondered and searched, and the forerunners of myriad others who since their time have found life bewildering and have agonized over its problems. Wherever you turn today you con-

front such seekers. The cults, philosophies and religions of our contemporary scene are the fruit of their search.

There are questions of the mind that demand solution: "Whence came I, whither am I going, what ought I to do, in a day when a thousand pathways stretch before me and all of the signboards are down?" There are burdens of the heart that need lifting: an empty chair at a reunion season, a friend who disappoints, plans which go awry and cannot be mended. There are weaknesses of the will that need remedying: tasks that are too weighty for our hands, temptations which are too mighty for our strength. Man hungers, therefore, for something. He is not sure just what it is he wants. But he is seeking something beyond, something different from this universe which he encounters through his senses, something superior to it and to himself. He is in need of light, forgiveness, peace and power.

By many a man today these hungers are not understood, these yearnings are not read aright. Aware only of his restlessness, he is driven into strange paths. The laboring man strikes for higher wages, only to discover when the larder is full that "man does not live by bread alone"; and he is restless again. The captain of industry tears down his old barns, factories, office buildings, and builds larger, only to find that "a man's life consisteth not in the abundance of the things that he possesseth"; and he is restless again. Young people cast off restraint, and seek one thrill after another, often in the realm of the physical, only to learn that "a man's life is better than a sheep," that nothing received in exchange for the soul can satisfy; and they are restless again.

We live longer than our fathers, we travel faster, we earn more, and we know much more—but are we any happier? We often find ourselves in sympathy with the man who came to Dr. Jung with the statement: "I am not really very sick. Perhaps I should not be here at all taking up your time. But I know you are busy with the human mind. I thought, therefore, you might be able to tell me on what terms I may live. I have a feeling of being forlorn and lonely in a world that makes no sense." The world around, from the depths of society to its heights, there are in men's hearts yearnings that are not met, longings that are not satisfied. The human race is still on a quest!

II

The second emphatic word in these titles is *Christ,* indicating that he should be the goal of the quest, and that it is satisfied in him. This is in line with his own teaching. To a seeking race, to a heart-hungry world, he said: "Come unto me," "Follow me," "Abide in me."

What need has the human heart that is not met in Christ? Are there hungers, no matter how deep, how undefined? "I am the bread of life." Are there burning thirsts born of the blistering pace of twentieth century living? "I am the water of life." Is there a vast weariness resulting from the burden of mere existence in our perplexing age? "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Let us be a bit more specific in our statement of need. Is it a vision of God, in an era when religion is being reduced to ethics and agnosticism is the vogue? "He that hath seen me hath seen the Father." Is it an ideal for life when we are watching the subsidence of our moral foundations? "In him was life; and the life was the light of men." Is it a challenging task, whose very grandeur will grip in an age when life has gone stale? "Go ye into all the world!" Is it guidance, when each day seems to bring us to some new fork in the road, and we are uncertain which turn leads to the heights? "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." Is it forgiveness of sins, when memories shame and burn, and will not let us work by day nor rest by night? Hear him say to the woman whose garments are drenched in scarlet, "Thy sins are forgiven." Is it companionship in our loneliness as we falteringly walk the high road? "Lo, I am with you alway." Is it hope for the future, when the fog gathers, and the night grows chill? "Let not your heart be troubled"; "I am the resurrection and the life." What are men seeking, their souls needing, that cannot be found in Him?

Chambers MacCaulay, in his book, *The Reality of Jesus,* has a striking chapter entitled "The Cry and the Cup." In his thinking all of the weariness, the wretchedness, the disappointment, the grief of the human race merges into a single anguished cry which breaks from feverish, cracked lips. In response to this overwhelming need a cup is offered, clear, cool, satisfying, exhaustless—that cup is Christ!

What astonishing claims he advances! He declares that the major needs of all men can be met in himself. In her *Recollections,* Mrs. Humphrey Ward tells of meeting Walter Pater at Oxford in the late seventies. Counting on his sympathy, she affirmed that orthodox Christianity could not maintain itself, and that we should live to see its doom. Pater shook his head, and appeared troubled. "I don't think so," he replied. Then with hesitation, "And we don't altogether agree. You think it is all plain, but I can't. There are such mysterious things. Take that saying, 'Come unto me all ye that are weary and heavy laden.' How can you explain that? There is a mystery in it, something supernatural." There is something beyond our ken in it!

What amazing demands Christ makes upon men! "Come!" "Leave all!" "Hate father and mother!" "Follow me!" Canon A. W. Robinson, in his book, *The Personal Life of the Clergy,* writes: "It is remarkable that he who more than all beside was meek and lowly in heart, should so often and so earnestly insist that his person is to be the subject of supremest affection." There can be but one interpretation of such claims and demands by such a person. Who can forgive sins, save God only? Who has the ability to supply all of our needs, save God only? Who has the right to exact the supreme devotion of all men, save God only? Who can be humble and speak thus, save God only? Surely in dealing with Christ we are meeting God himself, the everlasting need of the human heart.

Study the self-consciousness of Jesus. Go back of his demands, his claims, his invitations. Stand within the spaciousness of his personality and look around. Could any biographer have invented such a majestic figure? What human being could dream that another human

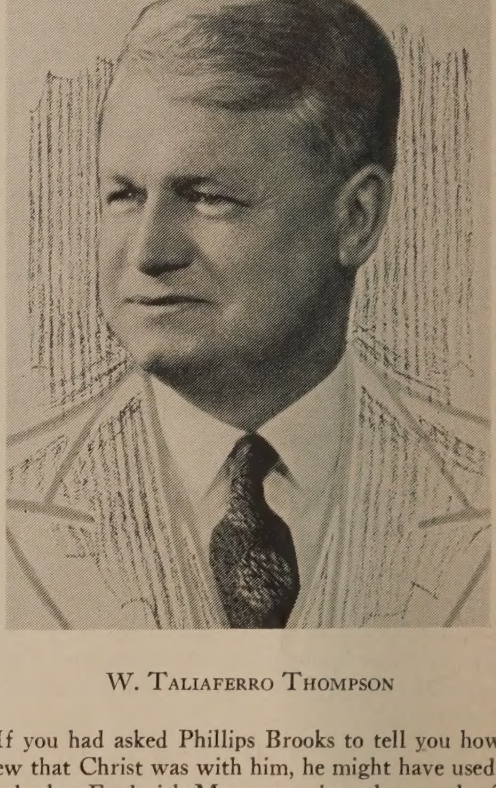
could hold such a godlike view of himself? It is unthinkable, therefore, that the record could be fiction. It is incredible that he could have been self-deceived; for then so much of what is sanest and best in the moral and religious teachings of the world has issued from a mind deranged. It is unbelievable that he should have been a deliberate imposter; for then the stream of thought and life which has flowed through the centuries healing all that it has touched would have had its source in foulness. It is intolerable so to think; for then the quest of the race must end in darkness and despair. Mankind will lift up its voice and cry; the answer will be—silence! It will stretch out its hands and seek; but will grasp—nothing! Its heart will echo the wail of Nietzsche: "Where is my home? For it do I seek, and I have sought, but I have not found it. O eternal everywhere, O eternal nowhere, O eternal in vain!"

Have you ever watched a child lost in a crowded city street? His face is the picture of consternation, his cheeks are covered with grime and tears, his frame is shaken with sobs. Suddenly his mother breaks through the throng and catches him up in her arms. What a change comes over him. His sobs cease, his face is like sunshine after rain, his heart is filled with joy unspeakable. Just as for the child there must be the mother's breast, so for the heart of the race there must be Christ! If we can find him not, all the values of life go down—"the world is a puzzle, death a horror, and eternity a blank."

III

The third word stressed in these titles is *mystical,* suggesting not the method of the quest, but rather its goal. The quest is not satisfied through some touch-and-go contact with Christ, as with a chance acquaintance; but by a deep and rich experience with him, as with one different from ourselves, yet like ourselves, whom we can know as truly as we know our best friend. This is his expressed desire and purpose for us. "Lo, I am with you," in the blessedly intimate experience of those who love; for "henceforth I call you not servants, but friends." Through the centuries a host of men have enjoyed just this fellowship, proving that he is the great Contemporary of every generation.

A few summers ago I stood before the statue of Phillips Brooks, just outside of Trinity Church in Boston, into whose pulpit he strode like a king. The artist's conception, in the main, is true. The Bishop is preaching, one hand is on the open Bible, the other is raised in a gesture. Just behind him is the figure of Jesus with his hand on the shoulder of his servant. Very properly he is placed behind the minister, who never saw him with his physical eyes. Of course he had never felt the weight of his Lord's hand on his shoulder. But the picture representing such close fellowship between these two is based on reality; for Phillips Brooks knew Christ. There were no visions, nor voices, nor engulfing surges of emotion as have been the part of certain of the greater mystics in their experience of Christ. His mysticism was of the milder type. As he prayed following a day of toiling and strain, there came to him a sense of forgiveness, cleansing and peace. As he read the Scriptures, he was given new and lifting glimpses of truth. As he moved among people who were unlovely, untrustworthy, ungrateful, he felt for them an unflagging interest, an unfailing sympathy; he felt an uprush of love from some limitless source. As he confronted tasks that were beyond his powers, he experienced the miracle of new strength. As he preached, his words formed themselves into shining battalions and marched forth to conquest like an army with banners, for with them went his own heart; thus they were almost irresistible, and moved many a man to new purpose and courage for life. As he grew older he achieved a calmness and a peace, due not to the slackening of his physical powers, but to the deepening of his fellowship with his Friend.



W. Taliaferro Thompson

If you had asked Phillips Brooks to tell you how he knew that Christ was with him, he might have used the words that Frederick Myers puts into the mouth of St. Paul:

> Oh could I tell ye surely would believe it!
> Oh could I only say what I have seen!
> How should I tell or how can ye receive it,
> How, till he bringeth you where I have been?

"Mystical nonsense!" someone cries. No, it is the sheerest common sense. I say to a man: "I watched with wonder last night 'Great Orion sloping slowly in the West.' I was thrilled by giant Betelgeuse, the glittering girdle, the measureless nebula." Irritated, he answers: "I never look at the heavens, my eyes are fully occupied with seeing the latest movie, the glare of the careless driver's headlights. Prove to me that the stars are beautiful, then I shall gaze at them." What

can you do with such a man? Is there anything that I can say about "the starry firmament on high" that will convince him of the value of lifting his eyes above the sights of earth? "How, till he bringeth him where I have been?"

"Well," another exclaims, "that is the way with Christians, they always retreat into a realm where we cannot follow. They never offer us anything tangible." That is hardly fair, for we have been talking about values that are evident. Is anything more open and real than life itself? We have just been examining the life of a great Christian man and preacher to show that something has happened within. There was about it a sense of direction that sent him like an arrow through a cloud of aimless men. There was in his heart such abounding joy that he would say in all sincerity to children, "It is great fun to be a minister." Observing this light so radiant within, a reporter writes on a day that was gray and drab: "Phillips Brooks just walked down newspaper row and the sun shone again." There was such a love for people in his soul, that he would climb tenement stairs to talk to young men, whose feet were hardly on the first rung of the ladder of success, about the supreme worth of Christianity. When his friends tried to protect him from these extra demands on his time, and urged him to shut his study door to keep people out, he refused, saying, "God save the day when they will not come!"

Countless others have entered into a similarly transforming fellowship with Christ. One of his most earnest friends was William Whiting Borden, a young millionaire who set out for the hardest mission field in the world, Mohammedan China, to tell men what Christ had meant to him. He never reached his goal, for he died in Cairo where he had stopped to study Arabic. Two pictures from his biography linger in my memory; as he kneels in the Yale Hope Mission with his arm around a bum pleading with him for Christ, and as he stands with a friend in the doorway of his mother's home in Princeton. He watches a man flash by in a sport model car, and says rather wistfully, "Gee, I wish I had a car like that!" "Well," his companion replies in astonishment, "why don't you buy one?" Very simply came the answer, "I can't afford it." Yet after his death when his friends examined his checkbook they found stubs showing that during these years at Princeton Seminary he had given away more than seventy-five thousand dollars. It is not surprising that Dr. Charles R. Erdman, who knew him so well, should say: "Apart from Christ there is no explanation of such a life." The Christ who answers by producing such gracious lives—let him be God!

The quest of the ages is ended, men's hearts are full content, only in such a living, real fellowship with Christ. Consciously, or unconsciously, people are saying to everyone who calls himself a Christian: "Sir, we would see Jesus!" Have we anything that really matters for this questing world, unless we *know* Him?

We have found all the questions that can be found. It is time we gave up looking for questions and started looking for answers.

G. K. Chesterton.

The Significance of Christmas

By Roger Eddy Treat

So the Word became flesh and blood and lived for a while among us. John 1:14.

Presumably nineteen hundred and thirty Christmases have come and gone since Jesus was born in the stable at Bethlehem. Twenty centuries would seem to furnish sufficient perspective by which properly to appraise an event. One would think that almost two thousand years supply an adequate basis for estimating the meaning and worth of any person and life. Nevertheless, we know that such a great space of time has not brought us a definitive, final judgment of the significance of Jesus of Nazareth.

Not that men have failed to attempt such an appraisal. Men have been trying ever since the first Christmas to resolve the mystery of that life which had its beginning in a manger. Artists have employed every medium of expression in an effort to portray the true meaning of Christmas. Theologians have wrestled with the question. Preachers have talked loud and long in the vain attempt to state once and for all the inexpressible mystery and wonder of Christmas. All of them, whether painter, musician, poet or preacher, have fallen far short of the goal. All of them together have only succeeded in binding into color, tone and word the smallest fraction of the unutterable whole. It has only been possible for them to suggest, by the little they have been able to say, vast reaches of truth regarding Jesus of Nazareth awaiting discovery and statement.

FINDING THE TRUE PRIZES

The strange fact is the perennial fascination of this impossible task! Though none of us may succeed in explaining the fact of Christmas, or in accounting for the life whose beginning it marks, nonetheless we keep everlastingly trying because we believe that of all the great figures of history Jesus is and will remain unique. Moreover, many of us believe that much of the perplexity and woe which has overtaken mankind down the years of the Christian era is due to the fact that too little heed has been given to all that Christmas symbolizes. As Bishop Freeman of Washington says: "The present, more than any other period in history, discloses greater need for a recognition of that which Christmas emphasizes and affirms."

To be materially rich, as we are, and spiritually and morally bankrupt, as we most surely are, involves us in perils that neither our strong defenses nor our boasted genius can resist and withstand. One of the most pathetic facts the Western world over is still our implicit trust in material wealth and power to establish and maintain order and insure happiness. To *have* and not to be, *possessions* and not character, *security* and not morality—these are the prizes held high by teaching and practice by much of the world today. Our Christian beliefs and professions are things apart from our life, personal and social.

The more you emphasize possessions, the more you

construe the road to happiness to lie in the direction of accumulated things, the more callous you become toward human values, the more jealously you will guard what you have, the more suspicious you will be of the other man's intentions and the more greedily will you view what he owns. Greed breeds jealousy, jealousy begets fear, fear prompts suspicion and suspicion produces hatred and reprisal.

Today the nations of the earth remind one unpleasantly of spoiled children each standing guard over his own little pile of possessions, all the time watching to see that not one of them tumbles within reach of the rest while keeping a sharp eye out to see if by good fortune he can snatch a single possession from any of the

ROGER EDDY TREAT

group. In such a situation, one does not have to be very wise to be able to prophesy the certain outcome.

Wise men and women of our day have long been reading the handwriting on the wall. The death of our present civilization is inevitable, they are telling us, unless mankind can be converted from the false and dangerous goals and methods it now pursues. They are telling us that apart from a high sense of purpose, a conviction that mere selfish appropriation of life's joys and possibilities is a kind of indescribable treason, all our luxuries, our devices and gadgets have not only softened us but they have slain the true self in each of us.

Looking out upon people in the mass today, Professor Hocking writes most sober words: "Progress is real enough; it is simply that social progress is not moral or religious progress. The growth of science has brought simply greater powers for whatever ends men wish to pursue. So far, progress has simply meant new ways of being lost. Power is morally neutral. The soul is not committed to goodness by its possession. This is why the progress of civilization, instead of dispensing with religion, increases the need of it."

WHAT CHRIST ONLY CAN OFFER

And those final words bring us back to what we were just saying about the world's unique need of Christmas this very year. We need as never before to consider the meaning of that life, that strangely redemptive, inspiring life of One who, viewing the disillusioning, purposeless living of people in his day, with wealth and power as its goals, cried out, in effect: "Though you are not aware of the fact, you are all seeking Someone whom you haven't yet found. You get nowhere because you don't even know where you want to go! My purpose in life is to find and save just such lost people—to set them on the right track, in pursuit of the only truly satisfying, durable goals. Try my way, adopt my goals, employ my methods, accept my interpretation of life's mysteries and see for yourself. I offer to you life that is fresh, pure and bubbling over with satisfaction. You have made self the center of your universe. That's the easiest mistake in the world for men to make. Tear self from that throne and on it place divine love; worship and serve that, make it the dominating motive; lose yourself in that and your joy will be endless and inexpressible. Come and see!"

We do not need to be told, as Christmas rolls round each year, that so far as we follow Jesus Christ's prescription and make good will literally rule our hearts and move our wills, *it works*. The world comes nearest to being happy, the part of it that knows Christmas at all, *then* than at any other time of the year. Then, the solid joy of giving becomes self-evident and natural. Then, even sacrifice becomes possible and inviting. Then, we see for a day or a week that Christ's spirit and way are not so impractical after all. There is not one of us who sees at all deeply into Christmas who does not wish that the warm good will of the season could be perpetuated. We feel, then, as did Peter on the Mount of Transfiguration when he cried out: "Master, it is good for us to be here. Let us build three huts and dwell in the glory, the beauty and joy of this moment."

THE "IDEA" MADE FLESH

Who has not wished that the spirit of Christmas could be made to last the whole year through? And not because of what we were given at Christmas, but because life was lovelier, happier, and brought us closer to feeling we were using it as it was designed to be used than at any other time. Why has Christmas this effect? I know only one answer: Because it marks the birth of the only Man the race knows who has shown us by spirit, word and example the way God meant for men and therefore the one true way for man to live. "I am the Way, the Truth and the Life," we hear John quoting Jesus as saying. In other words, Jesus' way is the true way to live. I believe that above all other truths. I am convinced that any man is lost, off the trail to the true goal, until he admits and heeds that truth. I believe Christmas is so beautiful, so mysterious and moving because it brings a true revelation of the divine significance of all life.

From one of our colleges came this translation of John's famous passage in the chapter from which our text was taken. I quote it because, understanding it, you understand Christmas and much more besides. If you will ponder its central truth you will come the better to understand why Jesus' way is indispensable, why we shall be increasingly miserable until we admit the fact and follow in his steps. Hear this:

"In the beginning was the Idea, and the Idea was with God, and the Idea was divine. All things were made in pursuance of that Idea and without It nothing was made. The Idea was the Sustaining Substance, the Inner Reality of all that was made.

"The Idea became alive and the Life of it was the Light of men, the true Light that lighteth every man that cometh into the world. The Idea was made flesh and dwelt among us full of grace and truth. No man hath seen God at any time, but no man having once seen that Life full of grace and truth can fail to catch the Idea."

Christmas comes to help us catch the *Idea* anew. Let us not be so busy, so cynical, so prosy as to miss the *Idea.*

'Glorifying and Praising'

(For the Sunday after Christmas)

By Frank Fitt

And the shepherds returned, glorifying and praising God for all the things which they had heard and seen, as it was told unto them. Luke 2:20.

THE scripture lesson this morning is that beautiful passage from Luke in which we are told of the visit of the shepherds at the manger of the Christ Child. It may have seemed a bit odd to some that such a passage should have been selected for today. This is the Sunday after Christmas, not the Sunday before. To read a Christmas selection on the Sunday after Christmas may seem to some like reading yesterday's newspaper today. The climax is over. The great anniversary has come and gone. Why preach about the Christmas story when Christmas day is immediately behind us and not immediately ahead? The text, I think, will explain why I am using the Christmas theme today. It deals with the last mention of the shepherds.

The climax was over for the shepherds, but they were still rejoicing in it. Chronologically it was in their past. Spiritually it was still in their present. They were on their way home. They had made the journey to the stable by the inn. They had seen the Christ Child. Now they were on their way back again to their hillside, back again to their prosaic, demanding duty. And they were going back in a different mood. They had been profoundly and permanently affected by their experience. They were "glorifying and praising" God.

There is a hint in this for us. There is more than a hint. There is a profound and beneficial truth for us. In the sense of time, the chronological sense, Christmas, indeed, is in our past. In the much more significant and personal sense it need not be, it must not be, in our past. We can keep Christmas with us by keeping it within us. That great anniversary came only yesterday. Its atmosphere is still upon us. We must retain it and conserve it and use it. We must learn how to cultivate the "glorifying and praising" mood. We must have that capacity if life's truest, deepest, highest, richest experiences are really to serve us.

Here are some intimate pages from the Book of Life as three of my friends have read them. At the time when the reading was done two of these friends were just about twenty years old. When the third friend read the special section of which he told me he was in the floodtide of maturity, no longer young and not yet old, having neither lost his dreams nor failed to become aware of how bitter life's reality can be at times. These three readings are really three pictures. All three illustrate the theme.

A BOOK THAT WAS AN EVENT

A young man walks down the steep hill of a college town in the darkness of the winter night. At the foot of the hill is the trolley terminal. He will travel on the trolley to the next town, a ride of about half an hour. Before leaving his college room he has stuffed into his overcoat pocket a small book. Why? Someone recommended it to him and he has not yet read it. It will provide just about enough reading for that trolley trip. As the trolley clangs off he pulls out the book and begins to read. There, coursing through the night, reading that book, the young man has, quite without the possibility of his foreseeing it, a major spiritual experience. What is the book? It is Henry Drummond's *The Greatest Thing in the World.*

Why did it mean so much to him then? The young man could never answer that question in any fashion that really satisfied him. He could only affirm that he was very grateful that it did mean so much to him. He had not deserted his inheritance of faith. He had not heedlessly played the fool. He had had his temptations and problems, to be sure, but they had not beaten him down. Whatever the reason, the fact that mattered most for him was that reading that book that night gave him all at once a more meaningful interpretation of his Christian discipleship. That gliding trolley and the people in it were transfigured in a new light for him. The rich glow of that experience lasted for the trip of half an hour. In the deeper sense it has never been absent from my friend's life ever since.

He has never achieved the high level of the possibility it opened up for him and sometimes, to his own shame, he has known that he has betrayed it. Nevertheless, in spite of the very mixed content of the years since then, that memory remains, clear, vivid and inspiring. Towards it he has cultivated the "glorifying and praising" mood. Because he has done that the experience has always been his.

A NEW REVELATION IN A THEATER

Another friend of mine, at about the same age, had another such overwhelming culmination—sudden and unpredictable, too. In its total effect upon him there

was a similarity to the case I have just mentioned. The medium, however, was entirely different. It was not a book that he read. It was a play that he saw. He happened to be spending a few days at the metropolis during the Easter vacation. Knowing no one in that huge city and feeling lonely amid its vast canyons and having nothing very much to occupy his time, he decided to attend the theater. Where should he go? The list at the hotel foyer referred to the English actor Sir Johnston Forbes-Robertson in "The Passing of the Third Floor Back." Someone, he remembered now, had recommended that play. He went, never suspecting what would happen to him.

The theater was crowded. There was the usual buzz and expectancy before the curtain went up. The play began. Forbes-Robertson came on the stage and spoke. Instantly for my friend there was a high point of visitation, a Voice from without to his own soul, which made him oblivious to everyone else in the theater except those on the stage and particularly Forbes-Robertson. That pallid, saintlike face which carried the lines of every worthy human emotion; that incomparable voice which could be stern or tender, full of scorn or full of pity; the plot of the play itself in which rather unpleasant people, sinning, blundering, hopelessly making a mess of themselves, suddenly showed their best selves when rightly approached—all this gave that young man in the theater that day a new point of view about life. It came so suddenly and with such force, smiting his mind and emotions with such concentration, that it was literally hours after he left the theater that he came to himself, really knew where he was and managed to take up again the threads of his old life with which to connect the new.

As in the last case, so in this case, there was an effect, a memory, so permanent that the years could not dull it.

AN ARTIST OF THE PATHOS OF LIFE

The third case involved another friend, a few years ago. Together with some five thousand others he had gone to a large hall to hear Fritz Kreisler play. The crowd interested him. The huge auditorium was not big enough to hold all who wanted to come. The crowd had overflowed on to the vast stage. In fact the stage was mostly audience. Only a small section in the center and a lane by which he could come and go were reserved for the performer.

Then Kreisler entered, a well-knit man in his late fifties, limping slightly from the wound received on the Austrian front. The plentiful hair, not long, but almost bushy, was shot with gray. His face—but who can describe Fritz Kreisler's face?—masculine and yet tender, firm and yet full of pity, strong and yet surcharged with pain, stern and yet sympathetic. And then he began to play. For my friend it seemed as if he had never heard anyone play the violin before. Others had held instruments shaped like violins and drawn bows across them. Fritz Kreisler *played* his. The numbers were varied, of course, but the dominating note was one that brought out the haunting pathos of life. There was something exquisitely beautiful in the midst of the pain. Others have given us that expression in other forms. It was done once supremely and inexpressibly on a Cross.

My friend has never forgotten the only time he heard Fritz Kreisler play.

These three experiences should not seem unusual, exceptional, remarkable. Do we not all have them? Have we not all known one, two or even several experiences of an intimate and far-reaching type which have taught us much and enlarged our world and which we can never forget? I am sure of it. I think I can prove it. Where did we go on our last real vacation? Across the ocean? across this continent? to the woods? to the lake? up to the mountains? down to the valleys? on the plains? Wherever it was, did not that spot speak to us then and from time to time since then of truths almost too wonderful to be uttered? Of course it did. Some of us

FRANK FITT

heard more than others, for we had prepared ourselves more and were more attuned to hear. But the point is that we heard and have learned what wonderful words here, there and everywhere can be heard as we go through life. Sometimes the word can be heard very plainly, at Christmas time, for example. That was the experience of the shepherds at the first Christmas. "And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them." And what did we hear at Christmas time? Have we been able to cultivate the "glorifying and praising" mood?

A MESSAGE TO YOUTH

This is a Sunday when younger members of the congregation are home again for a time from school and college. I shall speak to them directly for a few moments. Let me urge you to be ready always for the high moments of life when they come, listening to what those moments say to you and remembering their message

when they are past. We who are older than you have found out the value and necessity of heeding our highest moments and conserving them. We want you to do the same and to do it earlier and more effectively than we have. This is our reason. We know what some phases of life are going to do to you, how they will torment and threaten you, and we want you to be able to withstand those phases. What are some of these dangers against which all have to be on their guard?

Sordid and cynical moods come to us when, as a dramatist once distinguished and later disgraced wrote, we realize the price of everything and the value of nothing. We have no zest, no heartiness, no good cheer. The holy and sublime and beautiful seem to have fled away. We sit in the seat of the scornful. When we hear Fritz Kreisler play we are tempted to say that, after all, it is only a chemical combination energized by electricity scraping horsehair on catgut.

Crushed and rebellious moods come to us when we are inclined to cast off all that has held us fast in integrity. Those moods can come at any age and I have watched them attack men and women much older than you in these recent years of depression and hardship. But they come to youth in special measure, I think, for youth sees the vision and is apt to feel broken in spirit when, as youth has to learn so frequently, the vision turns out to be a mirage.

THE VISION AT CHRISTMAS

Discouraged moods over the condition of the world and our power to improve it seize upon youth. Eager and exultant spirits from the beginning of time have had to know that mood. When we feel the first flush of our strength and idealism we think that it will not take very long to register our impress upon the whole world. There are men and women who have influenced the whole world for good within their own lifetimes; but they are few in number. Most of us have to remain content if we can in some measure influence our immediate neighborhood.

All these moods, and others equally devastating, will come to you who are still young. I say that, for I know they have come to us who are older and you can hardly escape them. But there is no need to submit to such moods or to allow them to affect us permanently. We have not permitted that. How do we surmount such moods? By the power and meaning of the highest moments that we have known. Among these high moments we would put Christmas day, the birthday of him who has spoken the truest word and performed the finest action to help our needy hearts and guide our faltering steps.

Christmas day has just passed by. Shall we not keep it, treasure it, use it? Here is what a modern wise man has written about Christmas:

"Yet, despite ages of brutality and blurred vision, the wonder still abides and grows. Surviving centuries of slaughter, it still haunts us alike by its incredible beauty and its unconquerable faith—its warmth, its winsomeness, its mingling of heavenly truth with little, tender, tugging human loves, uniting the strange might which men call weakness with the deep power of joy and all the pull of playtime. Such wisdom rebukes our realism and bewilders our brittle sophistication, and it is our only hope of healing the broken lives and warring wills of men; our only prophecy of a merry world Christmas."

The Great Day has come and gone! No: that is not putting it as it should be put. That is not true. It has come, but it has not gone. It has left within each one of us part of its heritage. Its meaning abides. Its message is as much ours as ever. We have been renewed and replenished within. Its gladness is our gladness even now. Its truth will be ours always. In the thought of what Christmas commemorates, of the Word made flesh among us, we shall go forward in faith, asking for the courage that nothing can daunt and the vision that nothing can blind. Thus we fulfill the "glorifying and praising" mood.

Our Daily Bread

By Bernard C. Clausen

Give us this day our daily bread. Matthew 6:11.

A TERRIBLE fate has befallen one paragraph from the teachings of Jesus. Some of the most important messages from his lips have been almost completely neglected—so utterly overlooked that they might almost never have been spoken. Some of his sayings are regularly and respectfully read, but in such old-fashioned and unfamiliar language, and ornamented with such meaningless oriental figures of speech, that they convey nothing to us as we repeat them. But this particular paragraph—The Lord's prayer—has been memorized by millions, and is repeated from beginning to end every day in every language of mankind. It has been transmitted from nation to nation in translations, simple and plain, like our own, in one syllable, commonplace, understandable words. It is lisped by little children in schools all around the globe. It is the only sacred scripture that most Christians accurately know. It is so well known that its words mean nothing to our minds! It contains enough spiritual dynamite to blast loose all the hideous injustice of our world, yet it can be said without giving it a single thought from first word to last.

A STRANGE PRAYER

It is usually spoken with bowed heads, in the attitude of prayer. Yet few people notice what a strange prayer it is. It appears to be addressed to God, yet it informs God of nothing, and is content to inform those who pray, about God. It asks for nothing tangible, and expects no answer save in our hearts. It was given in answer to a request that Jesus should teach men how to pray. Can it be that this was the way he wanted us to pray? Was it his own attitude toward the experience of prayer? Did he pray thus? Was it this kind of a spiritual, self-contained answer which he expected when he prayed: "If it be possible let this cup pass from me. But if not, not my will but thine be done"?

"Our Father, which art in heaven—surely this accurate description of the Deity and his abode was not necessary in order to be sure that our petition would

reach God, our Father. Rather, it was to focus our praying minds on the thought of his fatherly and spiritual presence.

"Hallowed be thy name"—where, except in our hearts and upon our lips, who are now attempting to pray?

"Thy kingdom come, thy will be done on earth as it is in heaven"—this is a pledge of eager consecrated obedience, rather than a servile request.

"Forgive us our debts, as we forgive our debtors"—this turns our minds back upon ourselves and answers itself, not in sins forgiven us, but in our willingness to forgive others.

"Give us this day our daily bread"—here at last we reach something that sounds promising. This seems like the first and only real petition. Here we are instructed to ask for something that we want, and expect a tangible answer. Yet oddly enough, the one thing we are invited to request is the one thing for which none of us need to pray. Daily bread?—most of us have fixed all that. We have been sensible enough to make provision for that and for our children. The rest of us who feel the pangs of daily hunger know that prayer does not bring daily bread, however much we pray. For what purpose, then, was this sentence inserted in the model prayer? Was this, too, intended to teach us something, each time we say it?

LESS THAN DAILY BREAD TOO LITTLE

There are two types of people in every large crowd. There were, when Jesus spoke. There are now. There are people who really need daily bread. They go hungry to bed. Their children are weak, day after day. The primary satisfaction of bodily hunger is absolutely necessary before we have any right to talk about the delights of faith.

Less than daily bread is too little.

For these hungry people mere prayer is not enough, unless the prayer is a constant reminder of what the prayer should teach. They must resolve to obtain daily bread for all, as a minimum of fair expectation from a good God. We must get that prayer answered, for ourselves and for all others, as a part of the will of God. There must be nobody left below that level. Meanwhile as we strive, we must summon to our task, by prayer if we can, the patience, the courage, the grim determination that will keep us from yielding to discouragement and despair.

Today we are still tragically below the level of decent food for all. The situation is not a temporary phase of a passing depression, but a part of our normal assumption even in boom times. At our highest levels of prosperity, one-third of our American people are doomed statistically to spend their lives beneath the line that marks decent human existence. We may avoid noticing such facts by riding always on the boulevards of life and literature, and never venturing into the terrifying shameful slums; but the truth is there. When we pray, with all the needy world, for daily bread, we must be girding our spirits to help answer that prayer. We must be eager to hail as the dawning light of God's kingdom, whatever alleviates our present disgraceful human need. Surely it is not too much to include as primary items: clean shelter, decent clothing, skilled medical care, with enough food for the maintenance of decent life. It is for such minimums that we pray, when we ask and work for daily bread.

TOO MUCH BREAD—AND CAKE

But the hunger of these needy ones is less than half the problem. There are people who have too much. They never need to pray for their daily bread. They live on cake, and can get more than they need of that. They enjoy velvets and art and clubs, and permanent fool-proof protection for the financial safety of their children and their children's children, as far into the future as they care to see. They still pray, without fully sensing the meaning of the words, "Give us this day our daily bread." When they stop to think, they realize they have been meaning, "Give them, this day, their daily bread," having in mind the needy ones whom they dimly apprehend on the border lines of their lives. But the prayer was given to the rich, too, with their needs in mind. We who have more than enough should pray for ourselves; we should ask for satisfaction with bread, and what bread represents, as the maximum of legitimate expectation for ourselves, until all have enough; we should seek, in frequent repetition of the prayer, the reminder that more than bread is too much while millions are in need; we should meanwhile try to develop in ourselves compassion, and simplicity, and humility, and open-mindedness for all suggestions of change.

Bernard C. Clausen

Even the simple economy of Jesus' day had indicated that for some people to have too much meant that somebody else would have too little. Then they were concerned with the crops from little plots of ground, and

the catch in the nets of their fishing boats, and the tyrants who had power to drain out in tribute what they wanted for their imperial pride. Now it is clearer than ever.

Now we are involved in the vast complications of an industrial system which is capable of sustained efficiency only by virtue of a precarious balance in distribution. If, through power to control, any group now succeeds in channeling off for itself more than can be spent upon the normal and legitimate needs of life, it does so not only at the expense of all the others concerned in the tasks of production, but also at the peril of the system itself. For when some people get more than they deserve, out of this comes the dangerous lack of balance, with surplus wealth flooding into overinvestment, followed by overproduction. Our most ingenious machines and our best intentions are thwarted because the buying power of the masses of consumers has not increased sufficiently to absorb the goods produced. There ensues the periodic glut of goods, with its panic of fear, and the tragedy of long drawn out unemployment and depression. Because we live in the midst of this marvelous but delicate machine of industrial organization, we must pray now, as never before, for daily bread, and daily bread alone, at least until all can be sure of enough to eat.

PRAYING IN SINCERITY

If we are not in need of daily bread, others are. We may be able to flee from the cloud of guilt and responsibility for their need. We may shrewdly prefer to leave it with those in need to fight their way up out of their problems, without any help from us.

But not if we pray this prayer sincerely. If the "have-nots" must reach up, in their struggle toward the answer, then we who have must reach down in compassionate, costly sharing. Whatever brings about the necessary readjustment, on their side or on ours, is a sign of the coming of the Kingdom, and an answer to this puzzlingly simple prayer for "daily bread."

This stress may seem at first like the needless torturing of an innocent phrase. But these were no idle and careless words. They are emphasized again and again by eloquent repetition. Jesus kept sounding this theme on occasion after occasion. It comes out at the most unexpected points in his teaching.

When his disciples asked him to explain the parable of the sower, they were not prepared for a recurrence of his teaching about wealth and poverty. But he assured them that even a sower of seed could not be oblivious to the condition of the soil. If the seed is the word of God, there are weeds which can choke it out. These are the weeds—the cares of this world, the deceitfulness of riches—both sides of the prayer for daily bread. Every word he said, he knew, was in danger of destruction from one or the other of these weeds—the haunting anxiety of the poor who never have enough to eat, or the proud superciliousness of the rich, who never know what it is to go hungry.

For the sake of his truth, if for no other reason, over both these areas of human tragedy—the frantic despair of the needy, and the haughty disdain of the wealthy—this prayer must be said from the heart, "Give us this day our daily bread."

Conversation at Midnight

By Theodore K. Vogler

Then saith Jesus, All ye shall be offended because of me this night . . . Peter answered, Though all men shall be offended because of Thee, yet will I never be . . . Jesus said unto him, Verily I say unto thee, that this night, before the cock crow, thou shalt deny me." Matthew 26:31-34.

SOMETIMES a conversation becomes so intensely interesting that one loses all sense of time. So it was on a recent Sunday night when Dr. Hugh Vernon White visited with us. This brilliant philosopher and missionary statesman had but recently returned from the Orient. We talked of China and Japan, of Great Britain and the United States and, at last, of the difficult position of the Japanese Christians in this present crisis.

It was at this point that Dr. White told the story of Dr. _____, one of the most illustrious Christian preachers in the Japanese Empire. A short time ago, the story goes, an army man in his area asked him whether he believed the Emperor was a god. Dr. _____ replied: "The Emperor has hands and feet. He has eyes and a mouth. He sees and eats as I do. The Emperor must be a man." Then followed this question: "If the Emperor gave you an order contrary to the wishes of your Christian God, would you obey Him, or the Emperor?" Very soberly the Japanese Christian replied: "I have too much respect for my Emperor to think that he would ever do that."

WHAT WOULD I DO?

The ominous portent of those questions is immediately apparent. What that Japanese Christian faces, and scores of his countrymen, is the dangerous choice of a loyalty to Christ or a loyalty to the State.

Thank God, we cannot appreciate all that that means in the United States. A Russian Christian could. For there, Christianity has been crushed. A German Christian could, because there Christianity is being overwhelmed. And today in Japan, Christian allegiance becomes dangerous and difficult.

I cannot forget the story Dr. White told. It keeps haunting my mind and I feel sure you will not easily forget it. I challenge you today—see if you can dismiss it from your mind. See if you do not find yourself asking, "What shall this man do?"—"What would you do under the circumstances?" Then, at last, see if you do not find yourself trying to reach out a helping hand to him; for the Christian Fellowship over all the earth is more closely knit than we imagine.

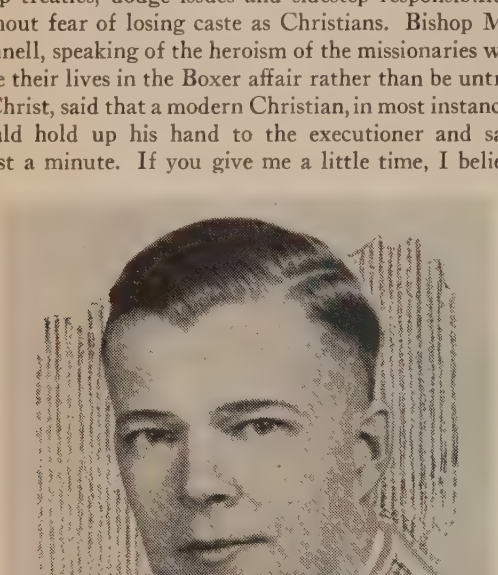
> We share our mutual woes,
> Our mutual burdens bear.

And it could happen here.

Let us therefore try to imagine ourselves faced with such a dangerous choice. Surely in such a position, regardless of the outcome, a man would be conscious of Christ's eyes upon him.

It happened to Peter once. He had to declare his allegiance in the high priest's palace, when it was dangerous. All the centuries have remembered how, in that terrifying moment, Christ's eyes were upon him.

In a position like that any man might be pardoned for trying to compromise. That would not be hard for us. We are living in a world where men and nations can scrap treaties, dodge issues and sidestep responsibilities without fear of losing caste as Christians. Bishop McConnell, speaking of the heroism of the missionaries who gave their lives in the Boxer affair rather than be untrue to Christ, said that a modern Christian, in most instances, would hold up his hand to the executioner and say: "Just a minute. If you give me a little time, I believe



THEODORE K. VOGLER

I will be able to make an explanation that will be entirely satisfactory to all concerned." But compromise would not be easy under the eyes of Christ.

Or a man might justifiably consider the law of self-preservation—if it were not for Christ's eyes. For Christ never said anything about trying to save one's own life, except by laying it down for his sake and the gospel's.

Or a man might think of his family responsibilities. But then he remembers. With a trembling heart Jesus must once have said: "He that loveth father or mother, or son or daughter, more than me, is not worthy of me." Some have thought the Master hard and unfeeling for that. Rather he is lifting up the heart-breaking possibilities of an unyielding allegiance to the Highest. He said that, I feel sure, as he thought very tenderly of his own home, his own mother, his brothers and sisters, all of whom he had to give up because of his fidelity.

John Bunyan did that. It was not easy. "The parting from my wife and children hath been as the pulling of flesh off my bones," he said.

Christ has taken hold on men like that. Indeed, remembering what he asks of any man who would be true to him, we might well exclaim: "I hope it will never be necessary to choose between my Emperor and my Christian God."

THE CROSS—TERRIFYING AND DANGEROUS

Again, faced with such a grim and dangerous choice, a man must suddenly become aware of the stark reality of the Cross. Peter was aware of it in all of its naked fury that night in the high priest's palace. He was closer to it than most of us have ever been. When a man is faced with the possibility of hanging, for Christ's sake, its terrible reality must break through all the theologies that have been written around it and all the hymns that have been sung about it.

The Cross, then and now, means that allegiance to the Christian God has in it something wild and terrifying and dangerous. It belongs peculiarly to a day when men again must choose between an Emperor, a State, a prison, a concentration camp and their Christian God.

In this respect the early Christians were better fortified against danger than we are. They wrote a gospel. It is a bloody document, a good tract for a dangerous time. The most impressive thing in it was the record of their Master's suffering and death. Many other things they passed over with a sentence, but not that. All the details are there, from the moment he sets his face steadfastly to go up to Jerusalem, months in advance, to the bitter end. Conversation at midnight and at noonday was overshadowed by the dread event. The whole story is set down. The last supper, the betrayal, the agony in the garden, the mob scene, the trial, the crown of thorns, to the last moment when the slow sun sinks and the silent stars look down on the dishonored dead.

Why did the Gospel writers set down the whole tragic story? Was it in order that none should ever forget that allegiance to God was very difficult; that whatever happened, they would try to be true to their Christian God as Christ was true? Remembering that, any man might hope that his Emperor would never ask him to choose between allegiance to the State and his Christian God.

A WORLD-WIDE FELLOWSHIP

In a tight spot like that, would not the Christian Fellowship become more meaningful than ever before? What must it mean to our brethren in China and in Japan and in Germany, to be upheld by our prayers, our admiration, our sympathy, our faith! Across the oceans we stretch out hands of courage.

There must be times when a man is profoundly thankful for the Fellowship, especially at a time when Christian allegiance is dangerous. And many a man in a hard place must today feel uplifted by the declaration that comes from Oxford and Edinburgh. Not a declaration of a few eccelesiastics or a denomination, but a declaration of Christendom. And this is the declaration: While the State is supreme in its own sphere, God is over all. Loyalty to the State is a part of loyalty to God, but the State must never usurp its authority. . . . All authority is from God. God is the Highest. The State is under his judgment and is his servant.

All of Christendom thus declares its allegiance. The high words of the "Te Deum" come back to us now: "The holy church throughout all the world doth acknowledge Thee, the Father of an infinite majesty."

What must that mean to our brethren in hard places of decision who belong to the Fellowship? Would that not undergird a man's faith? Would he not feel the steadying power of unseen hands, would it not renew his courage?

Well, we do not know what we would do in a place like that. But we do know that we could not escape the eyes of Christ, that his Cross would be terribly real and that we would need all the help that we could get. We would need the strong arms of the Fellowship. And we would pray:

Come, Courage, come,
And take me by the hand.
I have a long and weary way to go,
And what may be the end, I do not understand.
Come, Courage, come,
And take me by the hand.

Unenforceable Obligations

Life is pretty much made up of two things, enforceable and unenforceable obligations. On the one side is the conduct that the laws of court or custom can demand of us, and on the other side the ways of living that no laws and no codes or customs ever can require. The greatness of a nation lies in the number of its citizens who are willing to yield obedience to the unenforceable laws.

This is the very essence of the spirit and teaching of Jesus. What Jesus did when he went to the cross was something that no one could have required of him. No laws could be passed that a man should sacrifice himself like that, and were such laws passed they could not be enforced.

During those final days leading up to the cross, Jesus was taking on himself something that could not have been demanded of him, that no one had any right to expect from him.

He was moving, that is, in the great realm of unenforceable obligation.

Selected.

War Is No Accident

The progress of religion is defined by the denunciation of the gods. The keynote of idolatry is contentment with the prevalent gods. . . . In all stages of civilization the popular gods represent the more primitive brutalities of the tribal life.

A. N. Whitehead.

A Pastoral Prayer

By Howard J. Conn

ALMIGHTY God, to whom glory is sung in the highest while on earth peace is proclaimed to men of good will, we come this morning in the midst of our holiday season to worship him whose birth made possible all our joy. We thank Thee for all that this season of the year means to us, for the expressions of friendship, for the burning of the yuletide log around the family hearthstones. We are grateful, our Father, for the spirit of good will in human hearts, and for the sound of carols that ring through the clear, crisp air of December. We would be praising Thee this morning for all the joys of earth's glad season.

But, as we bring our joys into Thy presence this day, may we remember that the song we sing is not of our own making, but is a continuation of that music which the choir of heaven first sang nineteen hundred years ago. May our happiness in this holiday be deepened because we have remembered the Christ Child and all that his spirit means in our celebration. Help us to hear the Glad Tidings of Great Joy, not as something of historic antiquity, but as a message born anew in our own hearts by the ever-present Christ. If there be any here this morning whose senses have been dulled by too great concern with earthly things, and who do not believe that angels still sing and that stars yet guide, grant that their eyes may be opened and their ears unstopped to the harmony of the spheres which today proclaims a magic and a mystery.

Grant, our Father, that we may consecrate ourselves in devotion to Thee, who so loved us that Thou gavest on earth a manifestation of that perfection into which all mankind might grow. Help us to remember that it is the birthday of Christ, and to know that of all the gifts which may come to us, one gift alone is sufficient and more abundant than all others. We bless Thee for this gift, the assurance, in the birth of the babe at Bethlehem, that Thou hadst somehow come to earth, that Thou dost care for men, and that beyond all the vastness of the universe there is a presence waiting to sustain each human heart.

Shine thou upon us, O Star, God-guided, and turn our hearts to the lowly manger of the Son of Man. Kindle within us the spirit of renewal, that we may live and move and have our being wholly in the realm of love, whose foundation was so humble and whose reaches are so boundless.

Help us to forget our hatreds and enmities; grant that our jealousies and quarreling may be no more. Catch up our sorrows and disappointments and place them in the background of a larger hope, that as we come again to this season of the year we may sense the outward reach of new opportunities and nobler beginnings. May none go without comfort, but help us, with Thy message, to go to the aid of all those who have not heard the good tidings that have come to us.

Hear our prayer, O God, and grant above all this one petition: O Holy Child of Bethlehem, be born in us this day. Amen.

Shall Sermons Be Abolished?

By George Lawrence Parker

ONCE more the attack on the sermon has broken out. Not so long ago the guns were manned by a commanding rector in New York who called for a moratorium on preaching. Now the bomb from the air is dropped by a well known publicist, journalist, and busy man of various sorts.

No doubt we preachers must "sit and take it." Inasmuch as I have not read the latest attack I am in no sense making a reply to it. I expect I would agree with much that was said in it. Nevertheless just to "sit and take it" or "take it lying down" seems—well, just not quite possible.

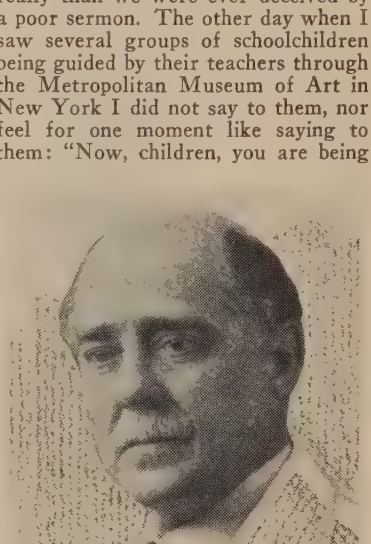
And inasmuch as I have not read this latest protest against the custom of sermons, I can utter my small word in an affirmative fashion, free from the negatives that would be involved in an argumentative reply.

● *Some Facts to be Faced*

I have a suspicion that when anyone talks of abolishing sermons wholesale, he is dealing in theory and not with actual facts. I am quite sure that some of my sermons in the last thirty years should have been abolished before they were preached. And I am almost sure that some of my sermons yet to be preached will deserve annihilation. I am all for that sort of selective abolishing. And yet I am also sure that if there had been a general silencing of sermons in the last thirty years, an abolition of the average run-of-the-mill sermon, civilization and human nature would have been the loser. There is something in the human heart that hungrily calls out for someone to talk to them of the things of God; and a "famine of the word of the Lord" would be a loss felt even by many who are not avid sermon consumers.

Coming down again to facts, the complaints against sermons are rather too easy and too much of the wishful thinking type of reasoning to be taken seriously. No educated man thinks that art should be abolished just because millions of pictures are of quite low artistic value. No thoughtful person suggests that poetry should be expelled just because millions of poor poems are written. When we talk of abolishing sermons, even the poor sermon has a right to put in its plea for justification, on the ground that excellence emerges only when the inspiration of the less excellent drives hosts of men onward toward the high goal.

It is easy of course to reply that men are authoritatively bidden to go to hear sermons, good or bad as the case may be, but are not authoritatively bidden to go to art galleries or to read poetry. And yet I am not so sure about this reply. Every one of us has been pleaded with, propagandized and sloganed to go to see certain collections or read certain poems with an authority as compelling as the church uses. And often we have come away with a sense of having been deceived far more really than we were ever deceived by a poor sermon. The other day when I saw several groups of schoolchildren being guided by their teachers through the Metropolitan Museum of Art in New York I did not say to them, nor feel for one moment like saying to them: "Now, children, you are being



George Lawrence Parker

deceived. There are in this gallery such a vast majority of poor pictures that you are likely to have your taste ruined. You will be hurt also by some that are actually untrue to fact. And others are very unimportant anyhow. If you must go through this gallery let me advise you to look at only the few really great pictures, and then go home."

● *Pictures—Good And Bad*

I did no such thing. Rather did I say to myself: "What a noble thing that these children can come freely into this gallery and study the upward progress of art, learn the methods of artists, study the masterpiece of the genius, and study no less enthusiastically the stumbling efforts of some early school of painters from whom the genius caught his inspiration, and also study no less profitably the mediocre artist whose skill in some one minor particular shows the labor and the pains that mark him out as a toiler after truth. Look at all of it you can take in, children, for in spite of many failures here is a noble story of our human kind; and only by studying it as a whole will you learn what the great story means."

This is what I should have said to those children had I had the opportunity.

And much the same could and should be said to wishful thinkers who would in wholesale fashion abolish sermons. If they are in for total abolition they seem to me to lose their logic. There are millions of poor gardens in America, hosts of poor pictures and poems, yet on the urge that lies back of the poorest depends the possible excellence of the rare genius.

● *Preaching Today Is Educational*

And as to the compulsion that would drive men to hear sermons, and in general would like all sermons to be about equally believed, common sense takes good care to guard us against that sort of authority. And there are, blessed thought, types of churches today where it is frankly known and agreed that the sermon is free of all compulsion except that which the hearer freely allows to it by the consent of his own mind or heart. It is to be feared that most of the total abolishers are thinking of sermon-authority in terms that were given up long ago by most wise prophets. It may be that many of these total abolishers are really far behind the preachers and churches both in theology and in an intelligent conception of what preaching is. Some of the total abolishers may not yet have caught up with the general newer tone of preaching, or may have been so unfortunate as never to have been exposed to it.

And right here is a good place to say a rather more affirmative word. I grant there are exceptions to what I am going to say, and perhaps I must use a little exaggeration. But on the whole it is true that if a person today goes to church and hears sermons regularly, makes it a fairly consistent habit of life, he submits himself to an educational process unmatched by a college course or any adult educational movement. And what he will get by such an educational process is gained under conditions truer to his human nature, to his own use of will power, to his own volitional choices, and to his own emotional consent than are to be found in any course of education elsewhere.

In even average sermons, if they be from honest men, there is a weekly glimpse of history, of science, of literature, of society, of the past and present of mankind that can be had nowhere else. If such educational opportunities were called anything but "sermons," and if they were priced at a higher rate than the usual "voluntary offering," there might be a waiting list of students seeking entrance. But call it "going to hear a sermon," and the waiting list vanishes!

● *The Passing of Doleful Preaching*

If only men and women could see that with minds at a useful point of relaxation, with no threat of an examination in the course, with no danger of expulsion for inattention or low marks, and with a freedom of hearing and even of criticism unknown in formal schools, here is a school that offers a high type of both education and information, they might see that listening to sermons is not the doleful dose that so many think it is. The education given may have some flaws in it. The information may need checking up. But even if so, that is but one more challenge such as any student or hearer in college or adult classes ought to accept and use. In general, the fact is plain that if our thousands of sermons were abolished our common society of men, women and children would lose the greatest public school and the greatest institution of enlightenment now known to or among us. Culture would lose its greatest popular ally, and democracy would lose its most beneficent and forward-looking supporter and guide.

The gathering in small groups, the sense of fellowship, the attempt (even if a half-hearted one) to seek something beyond the office, the kitchen, the farm, the street and the heavy secret burden of life—all of this is found only in a free, low-cost, high-aimed institution called the church. And the outlines of how to increase the good and decrease the bad in life's downward pressures are blueprinted week by week only in sermons. No university, no educational movement, junior or adult, no cultural group that we know of has deliberately tackled so high and so hard a job as this. And no group is so likely to continue to do it through fair weather and foul with the same zeal and earnestness as church and sermon now do it.

● *Religion and Soul Release*

I refrain from emphasizing the religious element. I believe it to be a chief element, but I want to be quite cold and matter of fact; and perhaps by choosing to say less really say more than if I wrote at length. One sentence may suffice. The explosiveness of our present-day life, which is our direst danger, may find its only cure in a vital realization and practice of soul release found only in church and sermons, worship and teachableness.

That the form of the sermon may need changing is true enough. But the total abolishers hardly seem to sense that point. Others of us are quite aware of it. And some progress is being made. There are today more things to be said to one another than ever before. Facing a world of undreamed of development, regular weekly guidance is more needed than ever before. A unified world, a free science, a labor-and-capital readjustment, a mental outlook unhindered by dogma, a spiritual hunger of measureless proportions, a world of beauty both in cultural and social directions—these things are plain to us all.

If any men are set to both see all this and to tell other men to use their eyes too, it is the sermonizers. If any agency can do it better than the sermon, I have not heard of it.

And granting that the sermons will be preached by men who really do try to see, by men who are unselfish and honest, and above all by men who are keenly alive and aware of God's reality behind the moving scene, the total abolishers of sermons must find for us substitutes that are not yet visible.

Until they do, sermons will be "gladly preached," and in large degree "gladly heard."

The Winter (January-March) number of the

20th CENTURY QUARTERLY

(THOMAS CURTIS CLARK, Editor)

presents a superb course covering the GOSPEL OF MARK. The theme for the quarter—also for the following quarter—is

"The Gospel of Service"

Here is just the course of study for your Adult and Young People's Classes, and for your Home Department.

The **20th Century Quarterly** treats the International Uniform Lessons in fresh, up-to-date fashion.

Ask for free sample copy of the Winter issue, and consider the adoption of this unique Quarterly in your school, your class, January 1. Inquire concerning our special half-rate Introductory offer.

The 20th Century Quarterly
440 S. Dearborn St., Chicago, Ill.

'PULPIT' BINDERS

Many subscribers to The Christian Century Pulpit are now using our specially prepared binder, in order to keep all the issues intact. It is easy to operate, and carries the name of the publication on the cover. Furthermore, it will hold 24 issues—a two years supply! The cost is $1.00.

Send order to

The Christian Century Pulpit

440 South Dearborn Street
Chicago, Illinois

• WHO'S WHO in THIS ISSUE •

DR. ROBERT E. SPEER *was only* twenty-four years of age when he was called to be secretary of the Board of Foreign Missions of the Presbyterian Church, U. S. A.—in 1891. This autumn, as the Board has been celebrating its centennial, Dr. Speer came to the end of his allotted term. As one of his admirers recently said, "Such a triumphant accomplishment should be celebrated only to the sound of trumpets, to the sight of an army marching with banners." During these nearly fifty years of continuous activity, traveling at home and in foreign lands, addressing colleges and churches and national gatherings, he has found time to write more than thirty books—on missions, the Bible, theology, etc. The sermon published in this issue was preached last spring at the Pre-Assembly Conference on Evangelism held at Columbus, O., preceding the sessions of the Presbyterian General Assembly.

Born in Belgium, Rabbi FERDINAND M. ISSERMAN came to America in 1906. He received his education at the University of Cincinnati and the Hebrew Union College, and later at the University of Toronto and the University of Chicago. For four years he was rabbi of the Holy Blossom Congregation in Toronto, and since 1929 has been rabbi of Temple Israel, St. Louis, Mo. He is a member of the Central Conference of American Rabbis. His sermon published in this issue was preached at the Chicago Sunday Evening Club.

Dr. W. TALIAFERRO THOMPSON, *a recognized leader of the Presbyterian Church, U. S., has been professor of religious education in Union Theological Seminary, Richmond, Va., since 1920. Earlier in his career he held pastorates in Lexington, N. C., Knoxville, Tenn., and Mobile, Ala.*

Rev. ROGER EDDY TREAT *received his* academic degree from Harvard, and three years later Andover Seminary presented him with an S.T.B. degree. Mr. Treat held two pastorates in Connecticut, and since 1926 he has ministered at Bushnell Congregational Church Detroit.

After twelve years as pastor of th Presbyterian Church in Highland Park, Ill., Rev. FRANK FITT was called to Grosse Point Memorial Church, a Grosse Point Farms, Mich. A graduate of Williams College, Mr. Fitt received his theological degree from Union Seminary. He pursued graduate studies both at Union and Columbia.

Ordained in the Baptist ministry, Rev BERNARD C. CLAUSEN followed an associate pastorate a Mt. Vernon, N. Y., and a brief pastorate at Hamilton, N Y., with a long period of service as minister of the Firs Baptist Church, Syracuse, N. Y.—from 1920 to 1933 During the past four years he has been pastor of the Firs Church in Pittsburgh. Mr. Clausen received his educa tion at Colgate and Union Seminary. He has writte many books.

Rev. THEODORE K. VOGLER *is a son o* a Moravian minister and grandson of a Moravian missionary. He was educated at the Moravian College i Bethlehem, Pa., and the University of Washington, an pursued graduate studies at Cambridge University. Or dained in the Congregational ministry, Mr. Vogler serve as a home missionary in Washington, and was associat minister of the University Congregational Church, Seattle Then followed five years' service with First Congrega tional Church, Walla Walla, Wash., and five years a Pilgrim Church, Duluth, Minn. During the past year h has led the activities of Bryn Mawr Community Church Chicago. Mr. Vogler is a corporate member of the Ameri can Board.

Rev. HOWARD J. CONN *is assistant min* ister of the Union Memorial Church, Glenbrook, Conn.

Rev. GEORGE LAWRENCE PARKER *i* minister of the Unitarian Church in Keene, N. H.

TITLES AND TEXTS — What Pulpit Readers are Preaching About

G. MERRILL LENOX, Judson Memorial Baptist, Minneapolis, Minn. "Jesus Leaves a Will." John 14:27—"Peace I leave with you."

H. LEE JACOBS, First Congregational, Hampton, Ia. "Scrap Iron." Micah 4:3—"They shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

FOR YOUR SERMONS AND TEXT

. . . . . .

Title of sermon

. . . . . .

Text used (write out the text)

. . . . . .

Name of minister

. . . . . .

Name of church

. . . . . .

Address

A. A. RIDEOUT, First Baptist, Dubuque, Ia. "The Zer Hour." John 12:27—"For this cause came I unto thi hour."

GEORGE G. COX, South Park Larger Parish, Colorad Springs, Colo. "The Good News of Reality." Rom. 8:38 39—"For I am persuaded that neither death, nor life nor angels, nor principalities, nor things present, no things to come, nor powers, nor height, nor depth, no any other creature, shall be able to separate us from th love of God, which is in Jesus Christ."

WILLISTON WIRT, First Congregational, Eugene, Ore "The Doorway to Life." Rev. 21:5—"Behold, I mak all things new."

GEORGE C. HARDIN, Friends, Wyandotte, Okla. "Spiritua Adulthood." Eph. 4:13—". . . and reach mature man hood, and that full measure of development found i Christ." (Goodspeed)

FRED M. WEBBER, First Baptist, Bath, N. Y. "Be Quiet." I Thess. 4:11—"And that ye study to be quiet."

The Editor's Page

The Event of the Month

BUSINESS is again declining. Industry is running at about half capacity. Unemployment is rapidly on the increase. The present condition is not a "depression" but a "recession" in recovery! The President, with Congress again in session, faces a slump. To call it a recession is correct, for the recovery had not been complete—that is to say, the cycle of recovery had not reached its normal peak because, for one major thing, building construction had not got under way. Now the President faces economic realities. He cannot keep on priming the pump—that policy is exhausted both in public patience and in treasury funds. Which way will he turn—backward to a *laissez faire policy,* as business demands that he do, or toward a wider collectivization of our economy? There is little doubt that the repeal of his New Deal policies would immediately stimulate business and complete the recovery cycle. After that, what? Another depression. All economists understand that and expect it. But does the President really want to reform the economic system in such a manner as to overcome the fatalistic business cycle? We shall soon know. Meantime, he is in a tight place. One thing the recession clearly teaches: You cannot keep a capitalistic system going without feeding the profit motive. And if you do not feed the profit motive, the quicker you get a collective economy established the better it will be for the country. Capitalism and collectivism will not mix.

The President's Predicament

The Book of the Month

BEYOND TRAGEDY. *By Reinhold Niebuhr. Charles Scribner's Sons, $2.00.*

NO THINKER in the American church is exercising a wider influence today than Reinhold Niebuhr. He is read with eagerness on both sides of the ocean. Any book from his hand is an event. This book, in my opinion, will prove to be the most valuable contribution he has yet made to Christian thought. It is a collection of his sermons, preached mainly at universities and colleges throughout the country during recent years. These sermons reveal his mind more clearly than anything he has ever published. It seems incredible that they were ever delivered as sermons, to American congregations, and to university student bodies! They are so uncompromisingly thoughtful, so un-American in their characteristic emphasis, and so uncongenial to prevalent academic ways of thinking! Yet they were actually preached—again and again—and to Americans, and to university students—and with power! I do not know another preacher who combines depth and breadth of thought, evangelical theology and pulpit magnetism in the degree in which Niebuhr embodies all three. The distinction of these sermons is the preacher's marvelous use of the Scripture. He startles you with the very announcement of his text—as Talmage used to do. But his treatment is in utter contrast to Talmage's method in that he preserves the context! He uses the text to make the context clear, and then he uses the context to make the gospel clear. It is superlative preaching. I can imagine this book of sermons taking a place in current thought analogous to that taken by Harnack's *What Is Christianity?* at the opening of this century, and Karl Barth's *Commentary on Romans* a decade and a half ago.

A Thought for the Month

OF COURSE, there are great souls of whom it is easy to believe that even God would not be ashamed—the heroes and saints and wise men who have made the world better and carried God's kingdom forward. But what of the rest of us? We do things that cause our friends and loved ones to be ashamed of us. And we are ashamed of ourselves. We read our own hearts and find there so many hidden impulses of which we are ashamed, impulses of whose existence the world does not know. We keep them under a certain measure of control so that they rarely escape into the light of overt action to embarrass us in the eyes of our fellows. Yet there they are deep down in our hearts, never fully tamed, never plucked up by the roots, and we are ashamed that we carry them along with us. God knows even better than we how cowardly we are, how envious, how greedy, how lustful, how vain. But he is not ashamed of us, not ashamed, even so, to be called our God. Stark shame means that love is spent, that it has become impatient and wearied, and has given up. But God never gives us up. His patience is inexhaustible. Indeed, it would seem that he loves us the more because we need him so much. Like the human parents of whom Paul spoke, who bestow more abundant care upon the uncomely child, God's love and patience seem to expand with each man's greater need. He forgives what we cannot forgive in ourselves. While we are yet sinners Christ dies for us. God's gift of Christ is his pledge to us that he is not ashamed, that he still believes in us. God's faith in man is infinitely greater than man's faith in God. That is the Christian gospel—the best "good news" man ever heard. That is what Jesus revealed. And what he illustrated, too. How much cause he had to be ashamed of his disciples! How crude they were, how gross their understanding, how greedy for the best places, how uncertain in their loyalty! Yet he was not ashamed of them. He saw that inside the rough, vacillating fisherman, named Simon, there was another self. He touched Simon's better self and named it Peter, the Rock. That is what you really are, he said. He was not ashamed of poor Simon. So God is not ashamed of us. He really has something like *pride* in us! And if God be for us who can be against us?

God Is Not Ashamed to Be Called Their God

Charles Clayton Morrison

INDEX—1937

Sermons

Adams, Frank D.: "Sin in a Machine Age" (January)
Banning, Charles F.: "The Inevitable Cross" (February)
Barr, Thomas C.: "I'm Not Going to Church Today" (March)
Beach, King D.: "The Christian in an Unchristian World" (September)
Besselievre, W. C.: "The Failures of Jesus" (August)
Blackwelder, Oscar F.: "The Eye of the Soul" (April)
Blake, Edgar: "Why Armaments?" (September)
Booth, Henry Kendall: "The War to End War" (November)
Bradford, Arthur H.: "The Reproof of Life" (October)
Bricker, L. O.: "For the Health of Thy Soul" (February)
Brooks, William E.: "When the Bush Burned" (October)
Buckner, George W.: "Captivity Turned" (August)
Buschgen, O. W.: "Destroying the Temple of Humanity" (November)
Butler, Smedley D.: "War Is a Racket" (August)
Camp, Harold B.: "The Christian and His City" (October)
Chanter, William G.: "Truth and Freedom" (June)
Clausen, Bernard C.: "Our Daily Bread (December)
Cohon, Beryl D.: "The Fathers Have Eaten Sour Grapes" (February)
Cox, Gilbert S.: "The Enemy's God Also" (July)
Crowe, Jr., William: "God's Poems" (August)
Dawson, Richard A.: "The Brother of the Unknown Soldier Speaks" (May)
DeGroot, A. T.: "The Carpenter Becomes the Christ" (September)
Elmore, Carl H.: "The Spirit Within the Wheels" (May)
Fitt, Frank: "Glorifying and Praising" (December)
Fosdick, Harry Emerson: "The Peril of Privilege" (June)
Foulkes, William Hiram: "Thy Kingdom Come!" (November)
Gillies, Andrew: "The Honest Doubter" (August)
Goldenson, Samuel H.: "The Mental and Moral Basis of Fellowship" (January)
Hastings, William F.: "The Sixth Commandment in a Motor Age" (July)
Homrighausen, E. G.: "Because of Our Unbelief" (September)
Hunter, Allan A.: "Permanent Values in an Age of Change" (July)
Imes, William Lloyd: "The New Armageddon" (March)
Isserman, Ferdinand M.: "Four Fundamentals of Faith" (August); "A Jewish View of Jesus" (December)
Jones, E. Stanley: "Religion at the Judgment Bar" (February)
Jones, John Paul: "Hold Fast the Reality of God" (May)
Kemper, Clarence W.: "Behold the Man On the Cross" (February); "Thankful Nevertheless" (November)
Kerr, Hugh Thomson: "Back to Paganism or On With Christ?" (March)
Knox, Raymond C.: "New Faith in Freedom" (June)
Knudsen, Carl: "The Final Evidence for Religion" (September)
Lemon, William P.: "Old Human, New World" (April)
Lichliter, M. H.: "The Vista of Eternity" (March)
MacCallum, John A.: "Each and All" (September)
Macartney, Clarence E.: "He That Winneth Souls is Wise" (February)
MacGimsey, Robert: "Ten Million Laugh" (November)
McGorrill, Milton M.: "I Believe in Jesus Christ" (April)
Maurer, Irving: "Religion and Its Food" (February)
Merrill, William Pierson: "Christianity Today" (April)
Miller, Robert S.: "Life's Unearned Increment" (November)
Monaghan, John P.: "The Sanctuary of Christian Brotherhood" (January)
Newton, Joseph Fort: "We Can Make Peace" (January)
Norwood, Frederick W.: "The Gospel of Affirmation" (October)
Oxnam, G. Bromley: "A Sense of What Is Vital" (June)
Parsons, Edward L.: "A Faith That Unites" (January)
Poling, Daniel A.: "Youth Marches" (July)
Raines, Richard C.: "Under the Juniper Tree" (October)
Richards, James A.: "Greeting the Promises from Afar" (April)
Robbins, Howard Chandler: "The Patriotism of Jesus" (June)
Scherer, Paul: "Facts That Undergird Life" (November)
Sheppard, H. R. L.: "The Message of Easter" (March); "Does the Church Mean Business?" (July)
Sizoo, Joseph R.: "Sword or Cross?" (May)
Smith, Dwight C.: "Broken Bread" (January); "How Shall We Find God?" (October)
Snyder, Henry W.: "So This Is College!" (September)
Speer, Robert E.: "The Meaning of Christ in Human Experience" (December)
Stamm, Frederick K.: "Amos, and the Cry for Justice" (January)
Steiner, Richard Morrow: "Faith in the Magnificent" (April)
Taft, Charles P.: "Why I Am For the Church" (February)
Thompson, W. Taliaferro: "Humanity's Quest" (December)
Thorp, Willard B.: "Rising From the Dead" (March)
Thurman, Howard: "Keep Awake!" (June)
Tittle, Ernest Fremont: "What Is Your God?" (March)
Treat, Roger Eddy: "The Unbroken Succession" (May); "The Significance of Christmas" (December)
Upton, Walter H.: "If He Hunger" (April)
Vogler, Theodore K.: "Conversation at Midnight" (December)
Whitcomb, Elmer B.: "Where Shall Security Be Found?" (July)
Willett, Herbert L.: "The Present Truth" (October)
Wishart, Charles F.: "On Being a Gentleman With God" (July)
Wright, Bruce S.: "God Is In the Garden" (August)

Pastoral Prayers

Bartlett, Robert Merrill (August)
Chrisman, Lewis H. (February)
Conn, Howard J. (December)
De Sola Pool, D. (January)
Garrison, Winfred Ernest (June)
Goldsworthy, Edwin A. (October)
McKay, Claude Allen (September)
Morton, Richard K. (November)
Norwood, Frederick W. (March)
Rose, Henry R. (July)
Weiskotten, Robert F. (May)
Wimberly, Ware W. (April)

Preacher Problems

Barstow, Robbins W.: "Toward a Solution of the Worship Problem" (February)
Boddy, William Henry: "The Liberal Minister in the Conservative Church" (November)
Buckham, John Wright: "Worship in a Time Like This" (March)
Cashman, Robert: "Forgive Us Our Debts" (October)
Kosman, William F.: "The Minister's Part in the Marriage Ceremony" (July)
McAfee, John A.: "The Ministerial Mien" (September)
Morrison, James D.: "Come, Let Us Worship" (June)
Parker, George Lawrence: "Shall Sermons Be Abolished?" (December)
Phillips, Harold C.: "Individual or Social Gospel—Which?" (January)
Rhein, Victor M.: "The Festival of Fellowship" (April)
Ruopp, Harold W.: "Windows for the Sermon" (May)
Scotford, John R.: "Why 'Morning Worship' at 11'?" (August)

Book of the Month

Bennett, John C.: "Christianity and Our World" (January)
Brown, William Adams: "The Minister: His World and His Work" (November)
Cashman, Robert: "The Business Administration of a Church" (May)
Dodd, Charles H.: "The Apostolic Preaching" (July)
Grey, Robert Munson: "I, Yahweh" (September)
Hartshorne, Charles: "Beyond Humanism" (June)
Luccock, Halford E.: "Christianity and the Individual in a World of Crowds" (February)
Micklem, Nathaniel: "What Is the Faith?" (March)
Oldham, J. H. (and Visser 't Hooft): "The Church and Its Function in Society" (August)
Shillito, Edward: "You Can Find God" (October)
Visser 't Hooft, W. A. (and J. H. Oldham): "The Church and Its Function in Society" (August)
White, Hugh Vernon: "A Theology for Christian Missions" (April)

Where Can I Find That Poem?

Without doubt in that superb anthology of modern verse just published—

1,000 Quotable Poems

Compiled by

THOMAS CURTIS CLARK

This new book brings together the famous "Quotable Poems I" and "Quotable Poems II," which have through the years become standard anthologies.

The perfect Christmas gift!

($2.50)

Willett, Clark & Co.

Chicago and New York